

The Congregational Quarterly

EDITORIAL.

WRITING in the first week of December we find it almost impossible to comment on the international situation, in view of the fact that probably before these words are read decisions will have been taken in Geneva, Washington, and elsewhere which will make any comments out of date. The speeches of Sir John Simon and Mr. Baldwin in the House of Commons in Armistice week seemed to give some hope that Britain's statesmen were at last endeavouring to place themselves in the van of the disarmament movement. But both in Mr. Baldwin's speech and in all the discussions at Geneva there have been abundant indications that the nations do not trust each other, that their "renunciation of war" is words only, and that they feel their security is finally dependent upon their armaments. And, while the average American, who is not an economist, may be excused for not realizing—especially if he be one of ten million unemployed—that he will be worse off if his country receives debts due to it, there is no doubt that the American attitude to the war debts is retarding the restoration both of industrial recovery and of international understanding. In the United States as here the supreme need is men who can by personality, character, and ability guide the people. It is a tragedy that in the day of its greatest need the world, both in State and Church, seems to be devoid of leadership in the highest sense.

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It is to be feared that even many British students who are supposed to keep abreast of modern thought only know the name of Professor Irving Babbitt as a leader of the American humanists, and do not know his writings for themselves. A good way to "get acquainted" with one whom Mr. Paul Elmer More has called "perhaps our most powerful intellect, as he is certainly the most virile personality in the whole realm of Christian scholarship", is through the essays in *On Being Creative* (Constable, 7s. 6d.). Standing for a positive and critical humanism, and speaking of the difficult discipline the humanist who seeks the avoidance of excess must impose upon himself, Professor Babbitt represents the "many men of good will for whom dogmatic and revealed religion has become impossible". There is much that is valuable in his survey of the world of life and literature from this position, but it is in the general stimulus and provocation the book gives that it has its special merit. Would not

some readers of these pages like to take up the challenge of sentences like the following?

Buddhism has had as many saints as Christianity, and . . . been less marred than Christianity by intolerance and fanaticism.

What is disquieting about the time is not so much its open avowed materialism as what it takes to be spirituality.

I am unable to discover much of the " Spirit of the Lord " in the liberty of the typical modernist.

Instead of the genuine Puritan we have the humanitarian legislator who passes innumerable laws for the control of people who refuse to control themselves.

It was because of some references to Puritanism in Mr. Babbitt's essays that we began to write this paragraph. Far too easily the descendants of the Puritans have let it be assumed that there was no love of beauty—in nature, art, or music—in the Puritan outlook of life. They have accepted Baudelaire's gibe as correct :

A lowering cloud, come from Geneva, Boston, or hell, has intercepted the fair rays of the sun of æsthetics,

and have forgotten the dictum of Emerson, a child of the Puritans, that " Beauty is its own excuse for being ". They have allowed Jonathan Edwards to be quoted *ad nauseam* and have failed to mention that Cromwell loved music and games, a good horse, and a merry jest. They have allowed it to be assumed that the Puritans damaged cathedrals, and have never pointed out that from them came *Comus* and *Lycidas*. And sometimes the sons of the Puritans have so far forgotten their high calling as to agree with the all-too-common habit of deeming a thing beautiful just because it was useless like the great industrialist in M. Julien Benda's *Belphégor* " who bows down before his wife's superiority because she gets up at noon and plays a little Schumann on the piano ".

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IN all the discussions which are proceeding in regard to Church Union there is one question emerging which may prove to be of primary importance. It is that of baptism. Frequently while attention is directed to the ministry, the Sacrament of the Lord's Supper and the question of a credal basis for the Church, the place that many of the denominations give to the Sacrament of Baptism is overlooked. Is it generally recognized, for example, that in the United Church of Canada the Uniting Churches, including our Congregational Churches, recognized the perpetual obligation of baptism? The Constitution reads :

The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and

it is their duty and privilege, when they reach the age of discretion, to enter into full membership. . . .

It is necessary to ascertain whether applicants for admission to full membership have been baptized, and if they have not been baptized, admission to the fellowship of the Church shall be by baptism.

Do we bear sufficiently in mind that, to the Presbyterians, membership of the Church of Christ is supposed to presume baptism?

There is no point, we think, where the thought of Congregationalism is so chaotic as on this matter of baptism; there is no point where there is such variety of practice. It would be interesting to discover how many churches and ministers make it their rule to ask applicants for church membership whether they have been baptized. Many of them, we know, make no such request, and would hold it to be extremely dangerous even to suggest that the only way into the Church of Christ is by the rite of baptism. In other churches the question is invariably put to the applicant for membership. In the records of the Congregational Church we know best, when a person who had been baptized in childhood was being nominated for church fellowship, the entry frequently appears in this form, "A. B., child of the Church, was received into the full membership of the Church". The implication here obviously is that baptism is the first step into the Church, and that "Church membership" stands, like Confirmation, for the complete entry into the fold of Christ.

The Anglo-Catholics seem to be specially sensitive in regard to baptism as applied to ministers. We are often asked by keen Anglo-Catholics how many Congregational ministers there are who have not been baptized. It is not likely that there are a great many, but it is quite possible the number is not inconsiderable. An Anglo-Catholic will point out that in the proposed United Church of South India it may thus be possible for a minister who has not himself been baptized—one who thus to them is not even a member of the Church of Christ—to administer the Sacraments to members of the Anglican communion. It is well that all these questions should be carefully thought out in all the Churches, and the Congregational churches must make their own contribution. Both in regard to Baptism and Ordination there is much confusion of thought, and great need for clarification.

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In writing about the Group Movement there is perhaps little to add to what we said two years ago. (Vol. IX, pp. 5-6.) The Movement has made way in some unexpected places, and has the credit for giving the lives of many people, especially young people, a definite impulse toward discipleship. It has had, too, a great influence in making many churches realize where they have failed, and in causing many nominal Christians to ask themselves whether they have had a real spiritual experience or whether they have done anything themselves

in the way of changing the lives of others. For these things we would give God thanks.

Some of the features stressed by the Movement, it is well to recognize, have been neglected by many Christians. There is *first* that which we have just mentioned, that many people enter churches week after week and year after year and never make any direct personal effort to influence the lives of other people for Christ. *Second*, in the busy rush of life there are very few people who give themselves sufficient time for prayer, meditation, and Bible study. The "quiet time" of the Groups calls Christians back to the absolute necessity for seasons of recuperation and renewal, of waiting upon God for strength and inspiration. *Third*, the Roman Catholic Confessionals, many ministers' vestries, and the consulting rooms of the psychiatrists are all bearing witness to the help it gives people to unburden their souls. The Group Movement has done well in bringing into prominence the value of confession as a preparation for spiritual healing.

When this has been said, it has to be recognized that there are dangers attached even to these praiseworthy practices. We have known, for example, very callow youths attempt to change the lives of saintly men who have spent a lifetime in Christian service, and demand that such men should have a spiritual experience precisely like their own. Then it is so easy for "guidance" in the "quiet time" to come, not from God, but from one's own strong desires, while too often a rigid adherence to one particular way of spending quiet seems to be demanded in a way that brings all the evil effects of uniformity.

Of the dangers of sharing it is perhaps unnecessary to speak. When a man tells repeatedly of the evils of his past life and of the change that has been worked, it can only tend to unreality. So often too, the adherents of the Movement seem to consider themselves far better than Christians who do not belong to it.

An astounding and disquieting feature has been the way in which some ministers of religion have proclaimed the lack of reality in their own spiritual lives prior to joining the Group Movement. There seem to have been ministers who not only have had no real call to the ministry but no experience of the work of Christ in their own hearts and lives. College Committees must feel extremely uneasy when they hear of some of the confessions that have been made by men who have passed through their institutions.

Time will show whether the Group Movement is merely one of the many recurring spasmodic efforts to force religious life into one particular mould, or whether it is destined to supply permanently a potent spiritual influence. If the latter, some things seem to be eminently desirable. The leaders of the Movement would do well to confess that the title "Oxford Group" has been used without an

legitimate right. They would do well, too, to watch their propaganda carefully; while one cannot complain when publicity is skilfully exploited, there seems to have been an attempt to use well-known people and those of good positions in order to press the claims of the Movement. Most of all, however, is there need of sound thinking and definite application of the Gospel at the heart of the Group Movement to the needs of humanity. When its supporters are always speaking of University men whose lives have been changed we cannot help but think of those powerful days of the Christian Church when not many wise, not many mighty, not many noble, were called. Knowing the tremendous struggles that thousands of people to-day have to keep body and soul together, we should like to feel that young people connected with the Group Movement were willing to put themselves to all kinds of inconvenience and make all manner of sacrifices to help the poor and the needy. We are waiting to see them with their coats off in parts of London where they could do good service, which would be infinitely better for them than being in the limelight in a cosy drawing-room.

All this must not be taken to mean lack of sympathy with the Movement. In days when there is so much emphasis on material things it would be reprehensible indeed to hinder any movement which stresses the reality and value of the spiritual. As the Prime Minister of Canada said in welcoming a Group to the Dominion, "Speaking as a statesman, I am convinced that the influences you so powerfully represent are the only ones that can save the world". It behoves us to do all that we can to strengthen such influences, even though at times it must be done by way of criticism. At a time, too, when most people are inclined to parley with things that are dubious, if not evil, it gladdens the heart to know of any organization which stands for no compromise, for out-and-out consecration of the whole personality to the work of the Kingdom of God. But if the churches are doing their duty *they* should be standing for spiritual things and for the dedication of the whole life, heart and mind and soul and strength, to that Kingdom. A Congregational church is in theory, and should be in practice, nothing more or less than a group through which the whole Body of Christ finds expression. It is a group of Christian people gathered out of the world, united together for worship, fellowship, and service. If the new Movement is to bring back the churches to this ideal and to result in the formation of other such groups, it is indeed a divine instrument.

It is interesting to see, by the way, that the Fundamentalists have begun to attack the Groups. Mr. J. C. Brown's *The Group Movement. Is it of God or of Satan?* (Pickering, 1s.) has no doubt that it is doing Satan's work because of its failure to use terms of fundamentalist theology, its "whittling down" of the authority of Scripture

and its recommendation (Dr. Buchman's) of Dr. Moffatt's untrustworthy translation of the Bible ”.

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WE do not wish to say much more about Mr. A. J. Russell's *For Sinners Only*. We thought the book rather improved as it went along, though, as will be seen from the quotation below, that opinion is not everywhere shared. We agree with the reviewer we quote that it will be a pity if people approach the Group Movement by way of *For Sinners Only*. This is what *The Modern Churchman* has to say about it:

This is a book about the Oxford Groups, and we review it because it is being widely read. To be fair to the Groups we must distinguish between the book and what of the Groups we can see, as through a glass darkly, moving behind the pages. The book has been acclaimed by the Groups, leaders and young alike, but were it all we knew of Groups we could dismiss the movement at once as a stunt which has happened to draw a few good Christians into its vortex.

A charitable reading, and particularly of the first forty pages, which are by far the best, discovers the Groups as a Christian revival. There seems to be experience of God and quickening to sin, a personal awakening to what is shadowed forth in Christian theology. The Groups are also Revival in a narrower sense and possess the characteristics of testimony and God-guidance. For the Groups, testimony is making public confession and telling of conversion, both equally stressed. But the Groups must be judged, and apparently wish to be judged, to some extent also by this book as a whole, which leaves strongly the uncomfortable impression that confession of sin comes first in time and importance in the process of conversion and is the chief characteristic of the religious life afterward. That is not true to Christian experience. Any adolescent might wallow in remorse and make public confession with a certain masochistic enjoyment. The mere natural centralizing of his personality, and consequent bringing under control of his instincts for adult life, may sometimes lead to this. Only a Christian adolescent becomes aware of his unworthiness in the light of a previous awareness of the Holiness of God. Tens of conversions recorded in this book are seen to be nearly worthless on one reading of the sixth chapter of *Isaiah* . . . The good news of the Gospel has become red-hot news. On first glancing through the pages we suspected Mr. Russell of a deliberately planned scoop, tongue in cheek. After reading the first hundred pages our suspicion became a hope, for Mr. Russell's sake, which, unfortunately, the latter part of the book did not justify. We believe Mr. Russell to be sincere enough: pages 30-33 leave little doubt of that. But he can be sincere about two opposites simultaneously. He opens his book when he is a writer on a popular daily, and provides us with a sublimely unconscious exposure of Fleet Street scoop methods in religion; proceeds after being "changed" to see the hollowness of it all, and joins a paper with a smaller circulation; but quickly recovers resiliency and decides to scoop the Groups, whereby the sales of the smaller paper soar, which is difficult to understand if the articles he quotes are typical of what he wrote. He boasts of his headlines: "Remarkable Religious

House-party at Oxford (see page 6). Oxford's New Religious Movement. B.A.'s Who Live on Faith and Prayer"; "Faith and Prayer Wedding at Oxford". As we said, the book is here reviewed because it is selling so widely. We doubt if we have heard or read anything that does the Groups so much dis-service. It remains to be decided if the book does so by faithfully reflecting them.

This some will think to be too severe, especially as it may be that Mr. Russell deliberately wrote in journalese in order to "get across". In any case, as the book has now sold to the extent of 100,000 copies, he has his reward.

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Meanwhile all those interested in the Group Movement will note with interest the following paragraph from the Rev. G. E. Newsom's *The New Morality*:

My readers will remember how Goethe describes a religious group-meeting in *Wilhelm Meister* and the insight of genius by which he discerns in it the mysterious generation of a common spirit which is higher and fuller than the sum of all the individual contributions of the members. Throughout the history of religion the small group has been the refuge of men and women who seek a firmer grasp of spiritual reality and fraternity than they find in the wider and more mechanical organizations of religion. From groups like these there has sprung the motive-power of much progress, not only religious, but also social and political.

It would be well too if those who think that Christian union means the establishment of a huge organization to be called the Church of Christ, with limited and rigid means of entrance and with uniformity of administration and worship, would ponder long and deeply the implications of Mr. Newsom's words.

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WE have often urged in these pages that the churches should be alert to make speedy use of all the instruments for propagating the Gospel which science puts into their hands—and notably the cinema and broadcasting. An excellent example of the way in which a similar opportunity has been seized is described in the Rev. W. H. Murray Walton's *The Press and the Gospel* (S.C.M., 2s. 6d.). Mr. Walton is a C.M.S. missionary in Japan. Moved by the challenge of a Japanese countryman, "Can you tell me how to become a Christian?" Mr. Walton conceived the method of Newspaper Evangelism to link together "an unreached country, a Japanese newspaper, and a Christian article". In 1868, when modern journalism was introduced into Japan, few people could read. Now everybody reads: there are 300 daily papers of repute in the country, probably 1,200 registered altogether. Dr. Albertus Peters, Mr. Walton, and others determined to make the newspaper the handmaid of the Gospel. Sometimes in their "New Life" campaign, they paid for advertising space, sometimes they got articles inserted as news. From all over

Japan letters poured in from readers of the articles, asking questions about Christianity and advice on personal problems, and revealing a keen thirst for knowledge and peace of mind. Mr. Walton's little book presents some remarkable statistics showing the power of the printed word and describes many striking cases of lives won for Christ by its means.

Can it be said that Christian people in this country are equally alive to the opportunities presented to them? Have the churches discovered the right way to employ the newspaper or to make the printed word a power for good? Have they found the right method of transforming the tract of the nineteenth century into a form that will appeal to the twentieth? Are they using the screen and the drama to portray the truth as it is in Jesus in a way that will win people young and old? Or are they shutting their eyes to chances that might be used, fearing to make experiments or to develop new agencies? Being armed and carrying bows, are they turning back in the day of battle?

That organized religion is exceedingly backward in making full use of the films will certainly strike all readers of *The Film in National Life* (Allen & Unwin, 1s.), the Report of an Enquiry conducted by the Commission on Educational and Cultural Films into the service which the cinema may render to education and social progress. This Commission, which began its work three years ago, has made full and careful enquiry into the extent and nature of the influence of the cinema, and has discussed how films might best be employed in the education of the child and the adult and in documentary record and science, as well as in the entertainment of the public. To-day there are more than 60,000 cinemas in the world, about one-half of which are wired for sound reproduction; nearly 20,000,000 people attend a picture-house each day, and, in the Soviet Republic alone, 85,000 people are employed by the State in connexion with cinematography. The Commission's main recommendation is that a National Film Institute be set up and financed by public funds to act as a clearing house for information, to influence public opinion to appreciate and demand good films, to advise teachers and institutes, and to secure the services of expert teachers to co-operate with the trade. The Report deserves the consideration of all interested in education and social reform.

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DISTANCE does seem to lend enchantment to the scene, even in the field of sport. We are always reading about slow cricket in these modern times, and are being reminded of the grand old times when sixes were common and fast scoring usual. Turning over some old copies of *The Times* the other day, we turned to the cricket, and were startled to find in the year 1876 the following figures :

July 1.	Gentlemen 229.			
Shaw	bowled	54	overs for	37 runs.
Emmett	„	38	„ „	74 „
Hill	„	27	„ „	57 „
Ulyett	„	24	„ „	40 „
July 7.	Players 158.			
W. G. Grace	bowled	46	overs for	77 runs.
W. S. Paterson	„	36.3	„ „	62 „
A. W. Ridley	„	10	„ „	11 „

It may be that if we could survey the "good old times" in the ecclesiastical realm, the disclosures would be precisely similar.

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THOSE engaged in pastoral work are longing for sane books which will guide them in dealing with troubled souls. We hoped that the need would be met in part by Dr. J. R. Oliver's *Pastoral Psychiatry and Mental Healing* (Scribners, 8s. 6d.), but the greatness of our disappointment equalled the expectation with which we opened it. Dr. Oliver had a splendid opportunity, for he is both priest and medical man, and his extracts from case-books make interesting reading, but he entirely fails to give ministers the guidance they seek—if we except one or two instances such as the right way to deal with an epileptic. The proportion of the book is all wrong—there are 17 pages on "Religious Faith and Practice", 104 on "Sexual Factors", of which probably 30 are given to homoeroticism. Joseph Wright, whose *Life* is chronicled in another part of this journal, would not trust a writer if he found him inaccurate in his own special fields. And we cannot trust Dr. Oliver. We believe he is as wrong in saying, "The average young man and woman of to-day thinks [*sic*] nothing of having had a gonorrhoeal infection or two" as when he tells us that the Rev. L. D. Weatherhead is "a well-known Congregational minister in Scotland".

Throughout the book deals far too much with abnormal cases, and very rarely with the ordinary folk whose mental troubles confront the ordinary pastor. Where he touches definitely on religion, Dr. Oliver's stress is all on such things as "Our Lord's own covenanted Presence in the Reserved Sacrament", but his beliefs do not justify him in such statements as:

Religion, not Protestant expositions and long extempore prayers, but Catholic faith and practice, have never really been tried out as therapeutic agents in connexion with mental cases.

The way in which "the sinfulness of sexual indulgence" is emphasized as compared with other sins

is the result of the sex repressions of our forefathers, of the Puritan domination, of the accursed New England conscience.

Did Dr. Oliver never read the Fathers?

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How speedily the hearer notices immediately a preacher leaves that which is part of himself, or that which he has himself felt, for something that he has not really assimilated. All preachers, we imagine, would confess that at times they have preached sermons which really have not gripped and controlled them, and which can scarcely be expected to grip and control their hearers. When a sermon is really part of a man, it is then it finds its way to the hearts of other people. We often think that Sir Philip Sidney's words about the writing of poetry are equally applicable to sermons :

I sought fit words to paint the blackest face of woe ;
 Studying inventions fine, her wits to entertain,
 Oft turning others' leaves, to see if thence would flow
 Some fresh and fruitful showers upon my sunburn'd brain.
 But words came halting forth, wanting Invention's stay ;
 Invention, Nature's child, fledde step-dame Study's blows,
 And others' feet still seemed but strangers in my way.
 Thus, great with child to speak, and helpless in my throes,
 Biting my truant pen, beating myself for spite,
 "Fool !" said my Muse to me, "look in thy heart, and write".

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ON 10th November, at the invitation of Sir R. Murray Hyslop, the Editorial Board, the members of the Literature Committee, the Directors of the Independent Press, and other friends met in the Mayflower Room at the Victoria Hotel to celebrate the tenth anniversary of the *Congregational Quarterly*. The toast of the *Quarterly* was proposed by Dr. R. F. Horton, and all those connected with the production of the *Quarterly* were greatly encouraged by the warmth and cordiality of the gathering. We are by request presenting with this issue a copy of the photograph taken at the luncheon.

The first-fruits of the new endeavour to make this journal appeal to readers in the United States is seen within in Dr. Douglas Horton's article on the far-reaching Report of the American Laymen's Commission on the work of foreign missions. Next quarter we hope to include an article by Dr. Lynn Harold Hough.

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THE index and title page for 1932 are inserted in this issue ; binding cases can be had from the publishers, price 2s.

THE FOUNDATION OF CHRISTIANITY.¹

WHEN St. Paul, after the not very encouraging reception given to what a friend of mine calls his "Romanes Lecture at Athens", removed to Corinth, he changed not only his battleground but also his strategy. Writing later to the Corinthian church he says—"I determined not to know anything among you, save Jesus Christ, and Him Crucified"! What that simple formula would mean to those who heard it for the first time, it is difficult to guess. An intelligent Greek might have inferred from those bald words that some Jewish agitator had been duly executed for sedition; but that would hardly be news, much less "good news" or a gospel. Happily there is no need to guess; for we may take it as certain that the three terms in Paul's statement—Jesus, Christ, and Crucified—are just the heads of his discourse: that Jesus is the chapter-heading for what Paul has to tell of the words and deeds of the man of Nazareth; that Christ stood for something that needed a summary of Hebrew history and Jewish hopes to make it plain; and that the Crucifixion was something to be explained and understood in the context of the life that preceded—and followed—it. In other words, what the apostle set before his Corinthian audience as good news from God could be put in this way: firstly, that to know Jesus of Nazareth was to know someone whose personality was of quite unparalleled significance and worth, when compared with even the most distinguished products of Hellenic civilization; secondly, that to know Him as the Christ was to recognize in Him a vital step in the divine overruling of human history; and thirdly, that to stand by His Cross and to look before and after was to recognize that in Him was a power of life that could be neither exhausted nor destroyed.

These things are in the highest degree relevant to our tasks in such a College as this, where, by reason of our very nature and constitution, we are perpetually condemned to the difficult and sometimes hazardous operation of killing two birds with one stone. For we have not only to pursue pure research into a number of historical and theological problems: we have also the responsibility of training and equipping men to announce good news to a world in which men and women have little confidence in themselves—still less in their neighbours—little confidence that the course of history is in the hands of a God of wisdom and love, little confidence that in Christ—or anywhere else for that matter—they can have life and have it abundantly. For such people Paul's old news of divine powers and human possibilities realized in Jesus may still be good news. It may be good news for disillusioned men and women to learn that life of divine quality can be, and has been, lived within the context of human limitations, that

¹An Inaugural Lecture at Mansfield College, Oxford.

such a life may be the surest evidence that the life of mankind is ordered by a purpose founded in love and wisdom, and that life of a quality approximating to that of Jesus is a possibility for us. If that be so, then the heart of the Gospel both in our study and in our preaching can be simply stated in Paul's terms—Jesus Christ and Him Crucified.

Not only preaching but also study. For this topic has been the focus of *N.T.* study for the past 150 years. Schweitzer's history of the *Leben-Jesu Forschung*—the "Quest of the Historical Jesus"—is in a real sense the history of the theology of the last century and a half. Nowhere have theologians more constantly and thoroughly revealed their systems, and incidentally themselves, than in their attempts to write the life of Jesus, in other words, in their answers to the question: What think ye of Christ? Whom say ye that I am?

And it is still true that this question is the central and vital question for Christian theology. It may be granted that the materials available are nothing like sufficient for a biography of Jesus. Even so, scholars come back to those materials, determined that if they will not furnish a biography, they shall at least provide a portrait. It is recognized that the essential problem of Christianity has to do not with ecclesiastical questions of orders or belief or ritual, but with the historical question of a person and a life. The supreme task of *N.T.* scholarship is to make Jesus Christ Crucified a living reality in the *thought* of our own time, to bring out all that there is of fact and meaning in those three words: and the supreme task of Christian preaching is but little different—to make Jesus Christ Crucified a living reality in the *lives* of men and women in these days, to renew in them the awe and wonder, the faith and courage, which He inspired in men and women who knew Him in the days of His flesh. I do not wish to minimize either the importance or the difficulty of these two undertakings; and if in what follows I confine myself to the former, it is with the understanding that honest and open-minded study of the Gospels is an essential element in preparation for any effective preaching of the Gospel to this generation.

The difficulties of the historical and theological enquiry are, I venture to think, chiefly of two sorts: one set arising directly out of the materials with which we have to work, the other being in ourselves.

The material difficulties are familiar to everyone who attempts at all to lay bare the foundation of Christianity. They are not essentially different from those which confront any historian who would reconstruct the story of a distant past from the scanty relics which happen to have survived to our time. How scanty they are in the case of the life of Jesus is revealed when we consider the fact that our primary

authority—*Mark*—covers only a minute fraction of the ground. Windisch carefully calculated the length of time for each incident recorded in *Mark*, and found that the total came to $4\frac{1}{2}$ months. Similar calculations give 5 months for *Matthew*, and $4\frac{1}{4}$ months for *Luke*. We have, in fact, information about days or parts of days totalling 4 to 6 months out of a lifetime of something like 30 years. And that is on the assumption that we take the Synoptic Gospels as they stand. Suppose now that we apply critical tests to the material, rejecting this or that story as unhistorical—the available material is still further reduced. The limit of reduction would appear to have been reached by the application of the Form-critical method to the Gospel materials. Though this method is still in its teens, it rivals the infant Hercules in the drastic nature of its operations; and when it has done its perfect work, Professor Bultmann, setting out to write a book on Jesus, finds it impossible to say anything at all about the life of Jesus or even about His public ministry, and has to content himself with an account of the teaching instead.

This is not the time or the place to enter into a detailed criticism of *Formgeschichte*. The work of Dibelius or Karl Ludwig Schmidt or Bultmann is work that can only be dealt with in detail: and it is only when one examines it in detail that the insufficiency—and sometimes futility—of the arguments is revealed. But one or two general observations may perhaps be permitted. First of all, it may be said that the determination of what may or must have happened in the formation of the Gospel tradition of the primitive church by means of so-called “laws” of social psychology is a short-cut that leads nowhere except to confusion: and the confusion is very apparent when one looks at—for example—the long article by Dibelius in the *Theologische Rundschau* for 1929. Secondly, an examination of the teaching of Jesus, as given in *Mark*, shows that there is in that Gospel a certain consistency and order in the way in which important words and phrases make their appearance or drop into the background. Not only so, but this order is supported in the main by the other sources for the life and teaching of Jesus. Further, it is an order of a kind that is not to be explained as the work of the Evangelist, nor can it be set down to chance. It is rather to be explained by the hypothesis that *Mark*’s order is substantially the historical order. I have tried to demonstrate this in detail elsewhere and need no longer labour the point here. Lastly, I should, with all due deference, suggest that *N.T.* scholarship can be better and more profitably occupied with further research into such matters as the Synoptic Problem, where we have at any rate some material to work upon, than in framing laws for the working of the mind of the primitive Christian community. From this point of view Canon Streeter’s treatment of the Synoptic Gospels—whether all his conclusions be

finally accepted or not—is worth all the *Formgeschichte* that was ever put on paper.

But the scarcity of material is not the only difficulty to be overcome. There is the further fact that when we come to deal with the teaching of Jesus, we are dealing, even in the Greek text of the Gospels, with a translation into a foreign tongue. That the great bulk of what our Lord has to say was said in the Palestinian Aramaic of His day is no longer open to doubt. And this means that the Gospels are packed with Semitism from end to end. To say that is not to express an opinion on the hotly-debated question whether certain peculiarities in the diction of the Evangelists are to be explained as Semitic idioms or as normal modes of expression in the vernacular Greek of the period. If all the supposed Semitisms of vocabulary and grammar could be buried to-morrow under mountains of parallels from the Egyptian rubbish-heaps, the fact would still remain that the words of Jesus recorded in the Gospels are translated from a Semitic dialect and—more important still—that the teaching itself is *thought*, as well as expressed, in characteristic Semitic fashion. One of the things we have to do, if we are to understand the teaching of Jesus, is to learn to think Semitically: and there is a good deal to be said for the dictum of a distinguished Cambridge scholar that if theological students were restricted to one Biblical language in their course of study, that language ought to be Hebrew rather than Greek.

This does not mean that we are to underrate the value of classical scholarship in the study of the *N.T.* Neither does it mean that we are to give less than full weight to the results achieved by such scholars as Deissmann, Moulton, and Milligan in the business of illustrating the Greek of the *N.T.* from the papyri. What it does mean is that these things only touch the surface of the problem: and that after they have done all that they can do for us, we have still to try to get behind the Greek form of words to the Semitic mode of thought. When we realize this we also realize that the most valuable dictionary of the *N.T.* is Hatch and Redpath's *Concordance to the Septuagint*, supplemented by Field's edition of the remains of Origen's *Hexapla*, that an acquaintance with the Aramaic of *Daniel* and *Ezra* is more likely to be of use to us than a knowledge of the Homeric dialect, and that the five large and expensive volumes of Strack and Billerbeck are not a luxury but a necessity. Above all, it means that the best preparation for the understanding of the Gospels is to be steeped in the language and thoughts of the *O.T.*

These difficulties—the scantiness of the material, the necessity of learning to think Semitically—are difficulties which we find and do not make. There are others that we make for ourselves: and perhaps the chief among them is the inveterate tendency in us to read our own pet ideas into the Gospels, to make Jesus in our own idealized

image, to claim His authority for those beliefs and practices that we ourselves hold dear. This is, in part at any rate, to be explained as an effort to make Jesus intelligible to ourselves, to work Him into the context of our ideas and aspirations. Thus, looking back over the history of the attempts to write the life of Jesus, Schweitzer says :

For Bahrdt and Venturini he was the tool of a secret order. They wrote under the impression of the immense influence exercised by the Order of the Illuminati at the end of the eighteenth century. For Reinhard, Hess, Paulus, and the rest of the rationalistic writers he is the admirable revealer of true virtue, which is coincident with right reason. Thus each successive epoch of theology found its own thoughts in Jesus.

Now this is obviously bad ; but it is much more easy to condemn it in theory than to avoid it in practice. Each generation of theologians says, "Goodbye to all that", but "it still goes on". As recently as 1926 Professor Bultmann published a book on Jesus. Seeing that he is one of the more advanced form-critics it is at first sight surprising that he managed to write a couple of hundred pages on his subject. Now the teaching of Jesus, as Bultmann interprets it, turns out to be essentially that neo-Calvinism that is working with such force in Germany at the present time. Words like *Entscheidung* and *Gehorsam* appear with almost monotonous regularity on page after page, and the Gospel becomes a demand for decision, for complete submission and absolute obedience to the will of God. I pass no judgment on the Barthian movement or its ideas. I merely note the fact that when a *N.T.* scholar living in the context of those ideas sits down to write a book about Jesus, they come out as surely as if he had sat down to write a book about Karl Barth.

Schweitzer, warned by the example of his predecessors, was careful not to fall into the same trap. He would not read into the Gospels ideas and ideals that belong to the twentieth century. His account should be strictly objective and the life and teaching of Jesus should be portrayed on the background of the Palestinian religious life and thought of His day and generation. The result we know. It is what Schweitzer himself called the thorough-going eschatological interpretation : and it must be recognized that Schweitzer's treatment marks a real advance in the study of our subject. Even so cautious a scholar as the late William Sanday was able to say soon after the publication of Schweitzer's book :

Speaking broadly and with much reserve as to details, I should be disposed to defend the main outlines of his argument. I consider that we want more, and not less of realism in our understanding of the New Testament. We should accustom ourselves to the recognition of a large acceptance on the part of our Lord of the ideas that he found in existence all around him. We should in each case start from the sense in which those ideas were understood by his contemporaries. And not until we have thoroughly searched and sounded this sense should we turn to look for another.

That seems to me, if I may say so, eminently sound and just. We do need above all to see Jesus and His teaching against the background of His own age. We do need to begin our investigation of His sayings by asking what they would have meant in the ears of an audience of Galilean peasants or Jerusalem Rabbis nineteen hundred years ago. And it is just when we do this, and do it thoroughly, that we begin to see the weak point in the thorough-going eschatological theory. For if Jesus used the terms and ideas that were the current coin of His time, why is it that His statements seemed to His hearers absurd, incredible, and even blasphemous? Why is it that the sons of Zebedee persist in believing that a glorious political future lies before them when they have already been told that the Son of Man must suffer and die? Why, if Jesus used the well-understood terms of contemporary eschatology in their ordinary sense, did He seem to His contemporaries to be beside Himself? Why did He remain an enigma to His closest followers right up to the end of the Ministry? Admitting that the eschatological element in the teaching of Jesus is something solid and immovable we must also, I think, admit that it was of a kind that sounded strange in the ears of those who heard Him speak about it.

The matter can be put in another way. It seems to me incredible that anyone who brought such acute and penetrating criticism to bear upon the Pharisaic system as Jesus did should have been capable of accepting blindly and uncritically the crude apocalyptic expectations of His contemporaries.

The fact with which we shall have to reckon more and more in the study of the Gospels is that Jesus radically transformed everything He touched—eschatology included. His thoughts on eschatology are as much above the general level of Jewish apocalyptic writings as His thoughts on religion and morality are above the general level of the Mishnah. What He did in the sphere of morals is increasingly recognized by scholars: and no one has stated it more forcibly than Bultmann. I should add that in this matter Bultmann was anticipated by St. Paul. I think that one of the things we can profitably learn from Bultmann's work is that it is no use saying in a vague way that Jesus spiritualized the Jewish moral code, or even that He reduced it to one or two principles of universal application. The epoch-making thing is that Jesus laid down the principle, which was to be re-discovered seventeen centuries afterwards by Immanuel Kant. In Kant's words:

Nothing in the whole world, or even outside of the world, can possibly be regarded as good without limitation except a *good will*. No doubt it is a good and desirable thing to have intelligence, sagacity, judgment, and other intellectual gifts, by whatever name they may be called; it is also good and desirable in many respects to possess by nature such qualities as courage, resolution, and perseverance; but all

these gifts of nature may be in the highest degree pernicious and hurtful, if the will which directs them, or what is called the *character*, is not itself good. The same thing applies to *gifts of fortune*. Power, wealth, honour, even good health, and that general well-being and contentment with one's lot which we call *happiness*, give rise to pride and not infrequently to insolence, if a man's will is not good; nor can a reflective and impartial spectator ever look with satisfaction upon the unbroken prosperity of a man who is destitute of the ornament of a pure and good will. A good will would therefore seem to be the indispensable condition without which no one is even worthy to be happy.

That opening paragraph of the *Metaphysic of Morality* merely states in philosophical terms what Jesus stated in religious terms in the great declaration that the essence of the Jewish law lies in the twin commandments,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and thou shalt love thy neighbour as thyself.

For these two commandments—so-called—differ from all others in this, that they do not state a particular obligation or duty. They do not define any action or class of actions which we may be induced to perform by fear of punishment or promise of reward. They have to do rather with the spring of all action whatever: and what they demand is not the reform of our behaviour but a radical transformation of our inmost nature and disposition.

Nor is it difficult to guess whence Jesus may have drawn this single principle which He applies so ruthlessly to the whole range of ethical problems. The germ of it was already at hand in the *O.T.* in the picture of the New Covenant in *Jeremiah*:

Lo, the time is coming, saith Jehovah, when I will make with the House of Israel a New Covenant. Not like the covenant which I made with their fathers when I took them by the hand to lead them out of the land of Egypt; seeing that they have broken my covenant and I have rejected them, saith Jehovah. But this is the Covenant which I will make with the House of Israel after these days, saith Jehovah: I will put my *Torah* in their inward part, and write it in their heart; and I will be to them a God, and they shall be to me a people. And they shall no longer need to teach one another, and every man his neighbour, to know Jehovah; but all shall know me, from the least to the greatest, saith Jehovah; for I will pardon their guilt, and remember their sins no more.

It seems to me that the two vital things here are: first that what is promised is not a new Law but a new Covenant, not a new 'metaphysic of morality' but a moral renewal for the House of Israel. And, second, that this is to come about by way of a radical change in the hearts of men and women, a law written on the hearts of individuals, a knowledge which each has at first hand in his own religious experience, and a sense of forgiveness, reconciliation, and peace with God.

Now in Jesus the prophet's dream has become a reality. The law of Jehovah is indeed written on His heart—and it is written in terms of the two great commandments. His talk about morality in general and about the essence of it as expressed in the love of God and neighbour is no mere abstract moral theorizing but the simple statement of what is the driving power in His own life. He speaks not as one who has formulated in the study a new theory of ethics, but as one who has entered into the New Covenant with Jehovah: and His moral teaching is not an intellectual theory, but part and parcel of the constitution and discipline of the Kingdom of God.

I may now perhaps repeat what I said above, that it is to me inconceivable that one who dealt so ruthlessly and radically with the Law, which was after all the most sacrosanct possession of Judaism, should have accepted without criticism any other part of the belief and practice of His day. I think rather that we have good grounds for thinking that the same penetrating insight was brought to bear on the whole field of belief and ritual and national hopes and aspirations.

We know that Jesus did look with a critical eye on the Temple at Jerusalem and its ritual. We know what He believed it ought to be—a house of prayer for all nations. And here again the appeal of Jesus is to the prophets of the *O.T.* And we know how it appeared to Him in the light of the ideal—a den of robbers. We know that when He was invited to admire the architecture of Herod's Temple—so much more Herod's than God's—His only comment was that not one stone of it should be left upon another. And it is worth noticing too that, while in the Synoptics we have frequent mention of His partaking in the worship of the Synagogue, we have no record that He took any share in the liturgy of the Temple. One feels that His attitude is fairly represented by the words spoken to the woman of Samaria in the Fourth Gospel:

The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . The hour cometh, and now is when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be his worshippers.

I have treated these, in a sense subsidiary, subjects of morality and religious observance at some length because they reveal so clearly the drastic way in which our Lord handled the burning questions of the day and so show us what we may legitimately look for when we turn to what is the fundamental question of all, the question namely what the Kingdom of God meant to Him. And here again, at the risk of being wearisome, I venture to stress the necessity of thinking Semitically. Let me illustrate what I mean by a point which is strictly relevant to what we are considering. We call ourselves monotheists, and we also assert that Judaism is a monotheistic religion. But our

monotheism and the monotheism of the Jewish people in the time of Jesus are not quite the same thing. It is true that the conclusion of the whole matter is the same, namely, that there is one God; but the processes by which that conclusion is reached are widely different. Roughly stated, the difference is that our monotheism is a conviction: while Semitic monotheism is a passion. Our belief in one and only one God generally rests on a metaphysical basis; the Semitic on a moral basis. We, starting from a more or less Cartesian definition of God as the most perfect Being, are committed to the conclusion that such a being must be unique, and our real objection to polytheism is that we cannot conceive the existence of more Gods than one as a possibility. Semitic monotheism really starts from the other end, from the kind of devotion and service that is due to God from man: and the conclusion is that *that* loyalty and service cannot be divided. There is only room for one God because that total attitude that we call worship cannot be divided between two or more objects. Where we should argue that the conception of two most perfect Beings is repugnant to right reason, Jesus roundly asserts that no man can serve two masters. In short, where our Western monotheism very often means that there is only room for one God in our heads, Semitic monotheism means that there is only room for one God in the heart.

The germ of that passionate belief in one God can be found far back in the *O.T.* Most dramatically it is set forth in the terms of Elijah's Challenge to Israel: *choose this day whom ye will serve*. Most heroically that challenge was taken up in the dark days when the Seleucid monarchs were using every means to force the religion and culture of Hellenism upon what seemed to them a handful of bigoted and narrow-minded fanatics. The keynote of Jewish opposition to polytheistic religion is in the reply of the three youths to Nebuchadnezzar in *Daniel*. There is no argument, no apologetic for the Jewish faith: simply the blank refusal,

Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

It is in the light of that passionate loyalty to God that not only Jewish monotheism but also the teaching of Jesus on the Kingdom of God is to be understood. When Jesus speaks His mind most frankly and unreservedly, that is, when He speaks to His own disciples in the later part of the Ministry, He speaks of the Kingdom as something to be entered into here and now. It is the sphere in which their reverence at its deepest knows only one object, where their loyalty and devotion at their completest and most perfect are offered to one Lord. The Kingdom comes when and where God's will is done on earth as it is in heaven.

It is true, and doubtless Jesus recognized and taught the truth, that in one sense God's sovereignty is an eternal reality, His rule over

all His creatures. It is true, and again Jesus taught it—that men may look for a day when righteousness shall be triumphant over evil, when the mighty shall be put down from their seats and the meek vindicated and exalted. But the important thing is not what we may think in a philosophical or mystical way about the universal rule of God, nor yet what we may hope for in the way of the ultimate triumph of omnipotent goodness; but rather what is our own response to the claims of God upon us here and now. Jesus came into a world where men were saying with no small unction: “Blessed is he that shall eat bread in the Kingdom of God”, and He said to them: “The feast is already spread and you will not come in!”.

This point, that the really important matter in the eyes of Jesus is not thinking large thoughts about the sovereignty of God in the universe, or hoping great things from it at some undefined date in the future, but rather humbly accepting it for one’s self here and now, is well brought out by Bultmann, though perhaps in a somewhat one-sided way. For Jesus surely does more than just call men to submission. It seems to be beyond any possibility of doubt that He does that. But it seems equally clear that He does two things besides, and that it is these two extra things that make His life and teaching a Gospel.

First, He is not content to show the demand of God as King for man’s submission merely as a stark demand. If He were, the most that we could claim for Him would be that He had succeeded in anticipating Muhammad and Islam by some centuries. But Jesus does more. He shows that God, in virtue of what He is in His inmost nature, “deserves”—if I may so put it without irreverence—man’s submission. One of the strangest things in Bultmann’s treatment is the way in which the idea of God as Father slips into the background. This is understandable in view of the amount of sheer sickly sentimentality that has been lavished on the doctrine of God’s Fatherhood. But it is none the less a fact that the Fatherhood of God holds a real and vitally important place in the teaching of Jesus; and a natural revulsion from the view that God the Father means

He’s a good fellow and ’twill all be well

ought not to blind us to the fact that for Jesus the heavenly Father and the heavenly King are one and the same person. The heavenly King can command our submission. Speaking humanly, His cosmic status entitles Him to it as a legal right. But when we see the heavenly King, through the eyes of Jesus, as the Father, that legal right becomes a moral right. He Who must be obeyed becomes for us He Whom we must obey in love, which is a very different thing. It is the vision of the Father that makes possible the very thing that Bultmann rightly sees to be necessary—an obedience that is not

a mere outward submission but a real surrender of the heart and will to God.

The second Gospel-creating fact is that all this in the case of Jesus is not mere speculation or preaching but act and deed. Jesus Himself is the incarnation of this Kingdom of God. In His person and life these bright ideas become shining realities. We may say, and that truly, that Jesus Himself is the demonstration that the things He preaches are possibilities; but even that is not the whole truth. For the achievement of Jesus in living out the Kingdom of God in His own life obstinately refuses to be treated as an isolated miracle of virtue in a remote past. It is rather the initiation of a new movement in human history, a movement which still goes on. The life of Jesus is not just an example which may prove to us the possibilities of our own lives and incite us to realize them. It is the first and decisive step in the creation of a new society, within which we can do these things. Jesus by His life and death signs, seals, and delivers the new Covenant by which a new Israel is constituted: and it is within that New Israel that men find power to surrender to God by following Jesus.

It is something of this sort that we find stated emphatically by Paul, in his identification of the Church with the true Israel and his favourite figure of the Church as the body of Christ. It is easy to construe much of what Paul says in a mystical way; but it is also clear that there is a very realistic and practical side to all his thinking. For example, in his use of the formula *ἐν χριστῷ*, it is no doubt possible to see much that will bear a mystical interpretation—Christ “conceived of as the Sphere or Atmosphere within which men may live and move”. But Hans Böhlig has shown in the case of the parallel phrase *ἐν κυρίῳ* that in many cases it means simply membership of the Christian community. And while it may be quite true that passages in Paul’s Epistles suggest a mystical equation of Christ with the Spirit, it is no less true that others as clearly suggest a realistic and practical equation of Christ with the Church, the community of redeemed men and women.

Now all this is strange to our western minds. When we think of the relation of Jesus to Christianity and the Church, our first impulse is to think of Him as the Founder; and immediately we construe that title in our own way, conceiving Jesus as the founder of the Church somewhat as Plato is the founder of the Academy or Zeno of the Stoa. It is difficult for us to realize that for Paul Jesus Christ is not the *Founder* but the *Foundation*. Not the first president of the Christian community but its head—its life and soul and self. He *is* the Church. He is the foundation upon which the whole structure is raised. Prophets and apostles and all the other helps, governments, graces,

and spiritual gifts have their proper and necessary place in the building; but He is the chief corner-stone.

Here again it is essential to think Semitically in order to realize that when Paul equates Christ and the Church, he is simply asserting that Jesus is the realization of the things that Jesus Himself spoke about; that He is the connecting link between the vision of the Son of Man in *Daniel* and the solid reality of the Church in the Apostolic Age. Jesus is the Son of Man because in Him the Son of Man ideal is realized. He is the Church because the Church is built upon Him or grows out of Him. To be really in the Church is to be in Christ, and to be in Christ is to be in that immediate living relation to God which is the beginning and end of true religion.

This Pauline figure of the Church, the true Israel, as a human body of which Christ is the head and in which the Church members are thought of as limbs and organs—we should perhaps nowadays say “cells”—is, I venture to think, nothing else but the Danielic figure of the Son of Man, which as we are told in *Daniel* itself represents “the people of the Saints of the Most High”. And this fact, if it be indeed a fact, enables us to understand many things in “our beloved brother Paul” which are otherwise “hard to be understood”. For example, his use of the word “saint” for members of the Church. No one who has studied even superficially the history of the primitive Church will imagine for one moment that the average Corinthian Christian was distinguished by a high degree of moral perfection. Yet Paul in the preface to his searching criticism of their shortcomings in *I Cor.* so addresses them: “you that are sanctified in Christ Jesus, called saints”. If half the counts in Paul’s indictment of the Corinthians are true, it would have been more fitting, we should have thought, for Paul to say “You that profess to be sanctified in Christ Jesus, miscalled saints”. But the Apostle is not thinking, as we think, in terms of moral excellence and its achievement in the lives of individual men and women. He is thinking rather in terms of the vision in *Daniel*, of the figure that stands for “the people of the Saints of the Most High”: and “sanctified in Christ Jesus” means primarily incorporated into this body. We might, I think, fairly paraphrase by saying: “Naturalized into the Kingdom of God and called citizens therein”. There may be considerable variation in the quality of their citizenship; but so long as they do not utterly renounce their allegiance to God they are still citizens: and they share that citizenship with “all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours”. This, of course, does not mean that Paul is indifferent to the cultivation of virtue in the daily struggle to think and speak and do the best one can. The whole Pauline *Corpus* is a standing protest against such a distortion of his teaching. What it does mean is that Paul realized clearly in

the first century what Bultmann declares so emphatically in the twentieth, that the primary and vital thing is the decision which surrenders the whole man to God. "He that is not for us is against us".

But that submission is not something done *in vacuo*. Paul describes it as "calling upon the Name of the Lord Jesus Christ". And when Jesus Himself in His teaching lays down the conditions of entry into the Kingdom of God, it appears that they are identical with the terms on which men may become His disciples. Citizenship in the Kingdom and discipleship are one and the same thing. In all this Jesus Himself is the central figure, the nucleus of the Church, the foundation of Christianity.

And that brings us back to the point from which we started. For the end of Paul's preaching of Jesus Christ and Him Crucified was that men should come to be in Christ. And to be in Christ means to be in a new relation to God and man through Jesus. It means, first of all, discipleship, a relation to the Master in which we take His yoke upon us and learn of Him. And that in its turn means a new relation to God—the way of discipleship is the way of admission into the Kingdom of God. And finally to be admitted into the Kingdom is to be admitted into a new kind of relation with one's fellows, it is to be incorporated into the living body of Christ on earth.

All this implies a high doctrine of the Church. Not perhaps high enough for Roman claims. For it is of the essence of this interpretation that we find the Church by surrender to God, not that we find God by making our submission to the Church. Nevertheless, it does involve our regarding our membership in the Church as the most precious privilege and the highest responsibility we possess. It involves our regarding the fellowship of the brethren as the sphere in which alone we can make the best of our human life.

Further, it involves a high Christology. It means that we cannot regard Jesus simply as a deceased prophet, however great. Nor can we be content with the quasi-adoptionist view that would regard Him as a man deified as a reward for His achievements on earth. We are rather tied down to some form of belief in an Incarnation. Not an Incarnation that began with the beginning and ended with the end of the earthly life of Jesus, but something that continues inasmuch as Jesus lives on and works on in the Church which is His body.

If that be so, then Christ is in truth the Foundation of Christianity, its very life and soul. The vision of the glory of God in His face is what makes it possible for us to surrender ourselves to the Father in love and trust and obedience; and the fellowship of His sufferings and His joys in His Church is for us a foretaste of eternal life, a foreshadowing of the glory that shall be revealed in us.

T. W. MANSON.

FALLACIES—ANCIENT AND MODERN.

LET us consider, for our amusement and possible instruction, some curious notions which have held the mind of man in past ages, and some equally curious ones which are widely believed to-day.

I.

Again and again, in reading old books, one comes across statements, gravely made as being beyond question or doubt, which make one rub one's eyes with astonishment that men—and learned men at that—could ever have been so credulous.

It is, of course, easy for us, with our advantages of modern knowledge, to sit in judgment on the ignorance of the past, and to smile at notions which prevailed in pre-scientific days. Our humour should be restrained by sympathy for those who were groping in the dim light of the dawn of investigation, as it certainly will be modified when we come to think of some strange beliefs which gain credence in twentieth-century England. But, after every allowance is made, it is remarkable that the faculty of observation could have been so defective, and the readiness to believe absurdities so rife, among our ancestors.

Here, for example, is a passage from the *Compleat Angler*: “ It is reported by good authors ”, says Walton, “ that grasshoppers and some fish have no mouths, but are nourished and take breath by the porousness of their gills, man knows not how ”. There is an element of truth in this—fish certainly do “ take breath by the porousness of their gills ”. But to hold that some fish—and all grasshoppers, apparently!—have no mouths, is a truly amazing belief.

But let us continue the passage from dear old Izaak. “ And this may be believed ”, he goes on, “ if we consider that when the raven hath hatched her eggs, she takes no further care, but leaves her young ones to the care of the God of nature, who is said, in the *Psalms*, ‘ to feed the young ravens that call upon Him ’ ”. A good instance, we may observe, of the source of many another fallacy—the hardening of picturesque fable into literal fact, and of poetry into dogma. “ And ”, says our quaint and lovable author, “ they be kept alive and fed by a dew, or worms that breed in their nests, or some other way that we mortals know not ”. We forgive him the conjecture of the worms and the dew for the sake of the delightful modesty of that last clause—“ some other way that we mortals know not ”. Would that many other writers, sceptical as well as credulous, were as humble!

In the same classic there is a pleasant fancy which is quoted on the authority of Du Bartas—the French soldier and man of letters

whose poem on the creation, *La Sepmaine*, is supposed to have influenced the mind of Milton—that in “icy islands” goslings are hatched of trees,

Whose fruitful leaves falling into the water,
Are turn'd ('tis known) to living fowls soon after.

They really ought to have known better than this, one cannot help thinking, even in days when dragons and fairies and goblins and unicorns and the phoenix were all accepted as belonging to the category of things actual!

One other reference to the *Compleat Angler* before we pass on :

It is well known that swallows and bats and wagtails, which about Michaelmas leave us for a hotter climate, yet some of them, that have been left behind their fellows, have been found, many thousands at a time, in hollow trees, or clay caves, where they have been observed to live and sleep out the whole winter without food.

The greatest of anglers makes this statement on the authority of no less a writer than Sir Francis Bacon, which is an admonitory instance of the fallibility of the great. But note the categorical nature of the declaration: “*they have been observed* to live and sleep out the whole winter without food”. One wonders what lies behind that definite assurance. But Gilbert White, of Selborne, at a much later date, held the same belief, and so did another eighteenth century writer, who says that “during winter swallows lie hidden at the bottom of lakes and rivers, two together, mouth to mouth, and wing to wing”.

Prof. Miall, in his *Early Naturalists*, gives a long and interesting list of old-time fallacies. Here are some of them. The crocodile weeps when it has eaten a man. (Hence “crocodile tears”). The hedgehog sticks ripe grapes upon its prickles, and in this way carries them home to its young. The chameleon feeds on air. (A notion the origin of which is easy to see—the little creature with its mouth wide open for insects). The crab waits until the oyster gapes, and then puts a stone between the two shells, so that it may gnaw the oyster's flesh. Buried crabs produce scorpions. Barnacles are transformed to geese. Goats are milked by the nightjar. An oar dipped into a stream seems to be broken because of the swift moving of the water. (The ancients are certainly not to be blamed for their lack of knowledge of the laws of refraction!)

Many other similar examples might be quoted. Indeed, almost any old book of natural history or travel will afford instances of the extraordinary beliefs of former days.

Let us next turn, for some instances of another kind, to John Wesley's *Primitive Physic*, a remarkable little volume which was published in 1747, and ran through many editions. It consists of a number of remedies for the various ills human flesh is heir to, some

recommended by Wesley on the authority of others, some marked as having been tried and proved in his own experience. To examine this curious and interesting volume is to realize in a vivid way the credulity of comparatively recent days, and the strides which medical knowledge has made in the last two hundred years.

In his preface Wesley declares that nature is in league against man because of his wrongdoing :

The sun and moon shed unwholesome influences from above; the earth exhales poisonous vapours from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself that surrounds us on every side, is replete with the shafts of death. Yea, the food we eat, daily saps the foundation of that life which cannot be sustained without it.

However, there is something to be set over against all this, and Wesley proceeds to the more comforting consideration that all the evils and inconveniences of life, which cannot be wholly removed, may be lessened. After a fling at "apothecaries", who evidently were criticized then pretty much as doctors are now, he gives an alphabetical list of diseases, and appends to each a number of remedies. Here are some examples :

For ague, take "six middling pills of cobwebs", or apply to each wrist a plaster of treacle and soot. For asthma, live a fortnight on boiled carrots only, or drink half a pint of tar-water twice a day. To cure baldness, rub the part, morning and evening, with onions, till it is red, and rub it afterwards with honey. To prevent bleeding at the nose, keep a little roll of white paper under the tongue. For a deep burn or scald, apply black varnish with a feather. For cancer, take horse-spurs ("a kind of warts that grow on the inside of the horse's forelegs") and dry them by the fire, till they will beat to powder; sift and infuse two drachms in two quarts of ale; drink half a pint every six hours. For a cancer in the mouth, blow the ashes of scarlet cloth into the mouth or throat. For a cold in the head, pare very thin the yellow rind of an orange, roll it up inside out, and thrust a roll into each nostril. For hoarseness, rub the soles of the feet before the fire with garlic and lard well beaten together, overnight; "the hoarseness will be gone next morning". For lunacy, rub the head several times a day with vinegar in which ground ivy leaves have been infused. For pleurisy, take half a drachm of soot. For stitch in the side, apply treacle spread on hot toast. For toothache, lay roasted parings of turnips, as hot as may be, behind the ear.

The only explanation one can suggest for belief in such bizarre "remedies" is the principle of *post hoc ergo propter hoc*. Someone with hoarseness, for instance, was told that if he rubbed the soles of his feet before the fire with garlic and lard well beaten together, he would find the hoarseness gone next morning. He did so, found as

a matter of fact that the hoarseness was gone, and credited the cure to the strange medley so strangely applied.

However, it is not the province of this paper to suggest explanations. Suffice it to say that Wesley's *Primitive Physic* is an amazing collection of popular fallacies of the latter half of the eighteenth century, and marks, as we have said, the distance we have travelled since the days of the great evangelist.

II.

But, lest we plume ourselves overmuch on our superiority to the fathers that begat us, let us note a few notions, widely held in our day, which are as completely fallacious as any that have been mentioned.

Let us begin with the common belief that living frogs and toads have been found enclosed in blocks of coal, slate, and such-like. It is a frequent experience in mining and quarrying districts to meet with people who have "seen them jump out" when the block was broken. The absurdity of the belief scarcely needs pointing out. The age of our coal measures must be reckoned in millions of years. Other British strata are more ancient than coal. Moreover, our sedimentary rocks—slate, *etc.*—were deposited under water, and many of them have been subjected to a pressure which has crushed out of them practically all trace of life—nearly every fossil they may once have contained. No more is needed to show the utter impossibility of the belief under consideration.

Buckland, geologist and Dean of Westminster, once instituted a series of experiments to determine how long frogs and toads could live enclosed in cavities in rocks, shut off from food and air. The result was that most of them perished in less than twelve months, while none lived for as long as two years. And yet, according to this fallacy, they have existed under these conditions for thousands or even millions of years!

The origin of this preposterous belief of our day may be something as follows. A workman is engaged in splitting a stone, say a block of slate, when a frog is seen hopping about close by. At once his imagination, especially if he has heard such stories before, leads him to say that he actually saw it leap out when the rock was broken. And, of course, his eager testimony gains the credence of unthinking folk.

Another common notion which deserves a place in any catena of modern fallacies is that our English climate, that unfailing standby of conversation, has greatly changed in comparatively recent times. This is an idea very widely held. Old people speak of the glorious summers and the severe winters of their youth. Up to about fifty years ago—such is evidently their conviction—every June

was a "flaming" one, and every Christmas "old-fashioned", with frost and sparkling snow. Whereas nowadays snow at Christmas is almost unknown—almost as unknown, the cynic would say, as sunshine in summer.

Sober statistics and historical records lend no support to the notion. "Going back as far as trustworthy observations with meteorological instruments exist", says one authority, "no evidence can be found to justify the common belief that the climate of England has changed". The diaries of Pepys and Evelyn are instructive in this connexion. Very few falls of snow are referred to during the fifty years which the diaries jointly cover, and most of those mentioned were quite trivial. On the other hand, muggy winters seemed to have been quite usual, and severe frosts only occasional. Summers seem to have been similar to those which we have known—sometimes brilliant, like those of 1911, 1921, and 1932, and sometimes dull, wet, and chilly. Twenty years or so ago Sir John Moore made a careful examination of the records kept at Greenwich, and of still older documents, and came to the conclusion that "no appreciable change has taken place in the climate of the British Islands for the last six centuries".

Perhaps the widespread belief in a far-reaching change in our climate is largely to be accounted for by the popularity of the Victorian novelists, Dickens in particular. A story writer in describing a summer scene would idealize the weather, and Dickens, as we all know, in his matchless Christmas tales, never forgot to introduce, as a necessary part of the jollity, six feet of snow and ice for skating in due proportion. The pictures on Christmas cards repeated the idea, and in the course of years it became a tradition that so it was in "the good old days".

The mention of winter weather suggests a reference to another fallacious notion of our day. It is commonly thought that when bushes in autumn have an abundance of berries, it presages a severe season to follow. There is no justification for the belief. A fruitful or scanty autumn points back to the weather conditions which have preceded, and has nothing to indicate of the conditions which are to ensue. It may well be that a severe winter has sometimes followed an autumn when the bushes were heavy with fruit, and a mild one a season of bareness. But the belief that there is any necessary connexion between the two, and that the quantity of berries for the birds is a prophetic omen, is entirely unwarranted.

Still on the subject of weather, another erroneous but very common belief is that falls of rain can be brought about by explosion, firing of cannon, *etc.* Again and again in our time we have read of attempts, in various countries, to produce rain in periods of drought

by such means. As recently as 1911, in our own House of Commons, the then First Lord of the Admiralty was asked "whether he would arrange for the Fleet to carry out their heavy gun-firing practice round the coast at some other period than in the middle of harvest time, when the resulting heavy rain may cause serious loss to the farming community". During the Great War the same idea was often referred to in the newspapers, the general opinion apparently being that the firing of the big guns in France and Flanders, and the heavy discharges of explosives, affected the clouds and brought down rain in unusual quantity.

Again, there is "nothing in it". To attempt to end a drought by firing cannon at the clouds is simply a waste of money. The atmospheric conditions which determine rain or the lack of rain cannot be changed or affected in the slightest by the puny efforts of man. As a matter of fact, this modern fallacy is a very ancient one, dating back to a time long before the existence of explosives or artillery. Plutarch (c. 50—120 A.D.) has a reference to it. "It is an observation", he says in his life of Caius Marius, "that extraordinary rains pretty generally fall after great battles". However this ancient belief arose, we may probably see in it the precursor of a notion which still obtains.

Passing from the weather to another and very different theme, a widespread modern fallacy meets us in the 'pseudo-science of "palmistry". The belief that human character and destiny can be delineated from the lines of the hand is extraordinarily prevalent. Madame X at the *fête* or bazaar draws large numbers to her tent. Some go as a joke, or to "help the cause", but others are more or less convinced that the dark lady is able to read the future from the maze of lines on the palm. And when they are given an account of themselves which is, we will not say flattering, but (as they asseverate) remarkably truthful, they no longer have any doubt of it.

That the pretensions of palmistry are baseless there can be no question. The *Encyclopædia Britannica* roundly declares that the discussion "does not lie within the province of reason". "The folds of the skin, so disposed as to make the grasp secure, and varying in ways the anatomist is best qualified to describe", says another writer, "have nothing whatever to do with anything psychic or occult". Of course they have not. And yet the devotees of this ancient but very foolish bit of charlatanism continue to be many, and there has been a curious revival of belief in it in recent times.

Many other modern fallacies might be mentioned. Almanacs which predict events for a year and more ahead have a phenomenal circulation. Practically every motor car, every regiment, and every football team has its mascot. A surprising number of people wear charms, openly or secretly—amber to cure sore throats, coral to avert

accidents, tiny images of cats to bring luck, and so on. When one adds to all this the nonsense associated with crystal-gazing, and the pathetic illusions of present-day necromancy or spiritism, with its séances and mediums and spirit-photographs, one is led to wonder if, after all, we have advanced much on the credulity of far-off days. It really seems that we can ill afford to throw stones at our ancestors. In this connexion a genial word of Mr. Bernard Shaw's may be quoted. "I affirm", he says, "that the nineteenth century, and still more the twentieth, can knock the fifteenth into a cocked hat in point of susceptibility to marvels and miracles and saints and prophets and magicians and monsters and fairy tales of all kinds". There may be more to be said in support of this characteristic Shavian utterance than some moderns imagine.

A. GARFIELD CURNOW.

THE CONSERVATION OF PERSONALITY.

IN a series of annual lectures delivered by different persons upon the same theme, it would seem proper that each lecturer should approach the subject in the way which his special training or aptitude marks out for him. I have sought, therefore, to make my contribution to the purpose of the Drew Lectureship as a philosopher, and to limit myself, in my discussion of immortality, to that aspect upon which philosophy may have a contribution to make. To me this means in particular the combination of the widest sympathy with all aspects of human effort that can be achieved, with as strict and unprejudiced a judgment as I am capable of. This seems to entail the recognition that religion is an essential and fundamental activity of human life, in some sense more fundamental and more inclusive than any other, and that Christianity in particular, however much it may be, in its familiar expressions, infected with subjectivity and incapable of expressing its true nature, is the only form of religion known to us which contains within it the germs of a possible universality and is, therefore, the only religion which can claim with any significance the capacity to determine the community of all mankind. No other religion, it seems to me, could possibly face the full light of rational criticism based upon our developing science without being destroyed. Christianity, while it cannot emerge from that ordeal unchanged, yet holds within it the capacity of transformation, of a transformation, indeed, which would be the realization of its inherent nature.

On the other hand, it is not clear that a belief in the immortality of the soul is essential to the religious or even to the Christian consciousness. By this I mean merely that if it were possible conclusively to disprove personal immortality, that would not mean, *ipso facto*, the end of Christianity or of religion. Even if it did it would be incumbent upon us to stand by the truth as we discovered it. The philosopher, at least, must demand the liberty to approach this question with an open mind.

The prevalence of the belief in immortality throughout history, and among peoples of the most diverse types, is in itself no argument for the truth of the belief. For many of our beliefs are the product either of the limitations of our knowledge or of our hopes and fears. The former kind, if they are false, are gradually dissipated by the progress of knowledge. But beliefs which have their basis in hopes and fears which are universal are not so easily tested. And only the constant watchfulness of self-criticism continually renewed can serve as a protection against self-deception. In some sense, it would seem, the desire for immortality is and has always been very wide-spread.

It is not necessarily, nor even primarily, a selfish desire. More often it is a desire for the immortality of others from whom death has separated us, for the opportunity to recapture and re-establish those supreme values in life which death destroys. But much deeper than the hope of a possible extension of life beyond the grave lies the universal fear of the actuality of death. The gift of reason brings with it, inescapably, the knowledge of death. And this knowledge has to be reckoned with if it is not to paralyse activity and generate an overmastering despair.

One means of escaping from fear and its paralysing effects is to succeed in ignoring or denying its object; and there can be no doubt that to a considerable extent the belief in immortality arises in this way; that it performs the function of a psychological defence-mechanism by denying in idea the fact of death and so enabling men to ignore it in their actual life. I do not contend that this is an explanation of the belief in immortality, certainly not that it is a complete or adequate explanation. But that it is a factor that is often present and may always be present, it would be unreasonable to deny. If we are seeking the truth we shall have to reckon with it and be on our guard against it, since its subjective nature provides us with the wisdom to prove the truth of immortality and offers not even the slightest evidence for its truth. In any enquiry where our secret desires are inevitably engaged, we are continually in the danger of weighting the evidence in their favour, and it is therefore our duty, as honest searchers after truth, to spare no efforts to eliminate from our thinking the prejudices which spring from our half-conscious wish for a favourable answer.

If we are to undertake any genuine consideration of the question of immortality the first essential is that we should have faced *the fact of death* fully, frankly, and with our whole being. The natural tendency is to ignore it in practice and sentimentalize it in theory. The Biblical story of the Fall, with subtle insight, starts its account of the history of the human struggle by emphasizing this. "Ye shall not surely die", said the serpent to Eve, "ye shall be as gods, knowing good and evil". So she and her partner ate of the fruit and achieved the knowledge of value; and the first result was that they knew their nakedness and proceeded to hide it, and so to hide themselves from one another. "Ye shall not surely die". That was the writer's diagnosis of the first lie, the basic self-deception from which flowed all the sufferings and evil of human life. And equally the redemption of man in Christian doctrine is held to be rooted in the death of Christ, in His full and complete acceptance of death for Himself and for mankind through Himself. There is, therefore, a devil's doctrine of immortality

to be reckoned with in the voice that speaks within us and says, "Ye shall not surely die. Death is an illusion. It is not really death". Until that lie is finally slain in our own hearts, until with all our being we accept death as a reality, we cannot hope to find eternal life, or even to bring an unbiased mind to the consideration of its possibility. For until we have really accepted death as one of the divine ordinances for human life, any doctrine of the immortality of the soul can only be another self-deception, another expression of our desire, in the face of the knowledge of good and evil, to hide our own nakedness from one another and from God. We must start any honest enquiry with the full recognition of the truth that the writer of the third chapter of *Genesis* puts into the mouth of God, "Ye shall surely die".

On the other hand, this assertion itself may be equally an effort to escape from the realities of our human situation. The denial of the immortality of the soul, quite as much as its assertion, may itself be subjective and may disguise an effort to ignore the realities of life. "Let us eat and drink, for to-morrow we die" seems at first sight to involve the acceptance of our mortality. In fact, it does nothing of the sort. In that sense, all of us, whether we believe in immortality or deny it, accept the fact of death. But while one man may seek to escape from the fact by denying it—the attitude this which says "Ye shall not *surely* die"—another may attempt to forget it by concentrating his attention upon, and engrossing his mind with, the momentary business of living. In both cases there is an intellectual assent to the fact of death, and a practical refusal of it. Both are acting as if the fact of death could be ignored in the business of living, as if it were not an integral part of life itself, and therefore could be discounted. Both attitudes involve pretence and self-deception.

For the *reality* of death is bound up, as the account of the Fall in *Genesis* insists, with the knowledge of good and evil. The assumption underlying both attitudes can be expressed in the hypothetical proposition, "If death is real, life is meaningless". But while one attitude denies the consequent, the other affirms the antecedent. The first says, 'Life is not meaningless, therefore death is not real'. The second says, "Death is real, therefore life is meaningless". The practical conclusions are different. The first goes on to assert that since death is unreal we can go on living by values which take no account of death. The second, having denied the significance of life, asserts that the only thing to be done is to live in a way that ignores values. The first is seeking to live by unreal values, since values which involve the ignoring of death must be unreal. The other seeks to live by the denial of all values, and, since that is impossible, is also committed to unreality. The knowledge of good and evil can no more be escaped than the reality of death.

I have insisted on this point, by way of introduction, because it defines the personal approach to the question of immortality through which alone it can be made a real question or have any relevance to the realities of life. We must accept death first and completely ; *then* we may go on to consider, with unbiased minds, the question of immortality.

There has been in recent times a growing disbelief in the immortality of the soul. The main reason for that, so far as I can see, is one which is completely irrelevant. It is simply the shift of interest to the pressing problems of the world around us. Through the advance of scientific knowledge we find ourselves able, for the first time in history, to believe in the possibility of creating, in this world, the conditions of a satisfactory temporal existence. Whether we are right or not is neither here nor there. The point is that for the first time it is possible really to think so and to act on the thought. This means that one of the strongest motives for turning our attention to the possibility of a life hereafter which should compensate for the deficiencies of this life is removed. We are more inclined to concentrate on the immediate problems of temporal existence. But though this will explain to a large extent the disappearance of an effective belief in immortality, it has obviously no bearing upon the truth or falsity of that belief.

On the other hand, the development of science, particularly of physical science, has created an attitude of mind which makes it increasingly difficult to conceive a personal immortality. The main consideration which I wish to offer in this lecture is my conclusion that the so-called scientific evidence against the belief in immortality, though it necessarily makes havoc of certain traditional forms of the belief, is yet irrelevant to the main issue. This, of course, does nothing to establish the truth of immortality. It merely shows that most of the grounds on which immortality is denied rest upon a fundamental misconception.

We are so accustomed to think that science is knowledge that we overlook the fact that it *presupposes* knowledge. We have an immediate living experience of the world which is both more primitive and more concrete than any knowledge which is the result of deliberate reflection. Upon this all scientific knowledge is based. And this knowledge science can never deny without cutting the ground from under its feet. That life-knowledge not merely furnishes the basis upon which all science depends, but it differs in important respects from all other knowledge. In particular it has a completeness and reality about it which can never be achieved by reflection. For reflection forces us to disrupt the unity of life, to select one or another aspect of it, and put the others aside. The basic knowledge which is the soil in which all the achievements of science are rooted depends for its compulsive force upon the full relation between ourselves and

the world. Primitively, we know things as we know persons, by loving or hating them, by living with them, by using them, by co-operating with them in practical life. And this knowledge is, in the last resort, the criterion by which all scientific theories are judged, as it is the reality to which they refer.

It is not merely in a general way that this living knowledge of things is presupposed in all scientific investigation, but also in particular detail. All the presuppositions which underlie science are derived from and verified in it. One of these, in particular, I should like you to notice. Science assumes the right to generalize from the observation of particular instances, to assert that what it finds in the individual reveals the nature of the universal. For this assumption there is no abstract logical basis. It arises from, and finds its justification in, that knowledge of the world which we have in the immediate experience of living. The thought of generalizing could never arise were it not for the fact that in our living we are immediately aware of the infinite in the finite. The infinite, which reflection can only represent as lying at the end of an interminable series, as being other than anything we can comprehend or express, is directly experienced everywhere and always in our unreflective activities. The effort of science to reach beyond the particularity of things to the universal laws which they express, is only an effort to reproduce in reflection the infinite which is known, face to face, in immediate experience.

On the other hand, science is only one form, and a limited form, of reflective knowledge. It seeks to understand things, in so far as they are material, that is to say, in so far as they can be measured and submitted to mathematical analysis. You will notice that I do not say that science is interested only in material things. For all things that we know are material, and nothing that we know in our immediate and concrete experience is merely material. Science is interested in everything in its material aspect, in everything so far as it is material, that is to say, so far as it is stuff, so far as it can be manipulated and utilized. Beyond that its investigations do not, and cannot, go.

Now, if we take these two points together, we shall see that the infinite appears in scientific knowledge only in so far as it is material. That aspect of the infinite, as we are aware of it in life, is infinite Space-Time, and it is represented in reflective thought by the concepts of matter and energy, so that it comes about that the only *scientific* conception of the infinite is the idea of it as the complex of matter and energy, of which all individuals, so far as they are material, are particular expressions. In accordance with this conception of the infinite, the postulate of scientific investigation must be the doctrine of the conservation of matter and energy.

I have tried to indicate that the justification of scientific belief in the conservation of matter is only to be found in our immediate awareness of the infinite in the finite, so far as it is material. But that primary knowledge of the infinite is not confined to the material aspect of the world. In our immediate knowledge both of finite life and of finite personality we are aware of the infinite in other aspects. The tap-root of all scientific objection to a doctrine of personal immortality lies in the limitation of the infinite to its material aspect; or at least in the belief that the conservation of matter is the essential basis of such conservation as we experience above the material level. I want now to attempt to indicate that this limitation rests upon a misunderstanding.

All materialism which has any scientific basis implies the indestructibility of the elementary particles of which matter consists. How these elementary particles are described in current theory is irrelevant. The unit-realities of the material aspect of the world must be, on any scientific theory, imperishable. But what we call a *thing*, so far as it is material, is not imperishable, and its destruction is the disruption of the structure which holds together in a spatio-temporal order the unit particles of which it consists. There is, therefore, a sense in which everything material is imperishable. The matter of which it consists, and which is its only reality, so far as it is merely material, is immortal. So much the scientific materialist will admit. But he will go on to point out that the death of a living creature involves its dissolution into the material elements of which its body is composed, and that, though these elements are internally conserved, the creature itself, as a temporary complex of these indestructible elements, cannot persist when the complex is disintegrated. Now this is undoubtedly true. But beyond and above this there remains something which is unexplained. I refer to the conservation of life in actual experience. Life is maintained from generation to generation through the processes of reproduction. And these are an essential feature of organic life. Certainly there is no ground for believing that a plant or animal is conserved as an individual beyond the time of its death. But life itself is conserved in the reproduction of new individuals from the old, and, whatever this conservation of life may be, it is certainly not the conservation of the material particles of which the individual's body is composed. There is, therefore, in the universe a conservation of life which is quite distinct from the conservation of matter.

The only point to which I would invite your attention in this connexion is that, within the limits of the life of an individual organism, the conservation of life does not depend upon the persistent identity of its material elements. On its material side life is a process of metabolism, in which the material elements of the body are being

continually changed. It is probable that after a lapse of some years the unit-particles which originally composed the body of an organism have been entirely replaced by others. Yet the life of the organism has been conserved throughout the process. The dissolution of the material complex, so far from being identical with the death of the organism, is an essential element in its life. Thus, though it is true that the individual organism is not conserved beyond the point of death, it is also true that its death does not consist in the dissolution of the material complex which is its body. That dissolution is the *result* of the cessation of life. And the cessation of life is the cessation of the processes by which the continual dissolution of the body is continually overcome. The conservation of life, as we know it in experience, consists in the temporal continuity of functional processes which maintain and develop a form, independently of the identity of the matter in which that form is exhibited.

If we now turn to our experience, not of life, but of personality, we find again that it involves an immediate awareness of the infinite in the finite. Just as we experience infinite space in our experience of finite material objects, or the infinity of life in our experience of finite organisms, so we experience infinite personality in and through our experience of finite persons. And as a result of this there arises in reflection the problem of the conservation of personality. The immediate fact which confronts us in experience is the fact that personality is conserved throughout the life of any finite person. The question of personal immortality is directly related to the experience of the actual conservation of personality throughout the organic process of life. The ordinary way of raising the question is to ask, "Does personality survive bodily death?" This question, largely because of its associations, is apt to be misleading. And I should like to raise the problem in another form. "Does the conservation of personality, as we experience it in personal life, consist in or depend upon the conservation of the life of the organism?" If there is reason to conclude that it does not, then the question of the immortality of the soul will remain an open question. It will not be solved. But it will be released from all entanglement with questions about the conservation of organic life. In other words, the fact of bodily death will have been shown to be irrelevant to the question of personal immortality, just as we have seen how the fact of the conservation of matter is irrelevant to the question of the conservation of life.

The conservation of anything is a matter of its relation to time, and, therefore, the question, "How is personality conserved?" rests upon another question, "How is personality related to time?" If we revert to the question of the conservation of matter, we can see that matter is conserved because the individual particles of which it consists are independent of time. They do not change. Matter, there-

fore, is sub-temporal. That is to say that, from the standpoint of the real units of matter, time does not exist. They are the same, identical with themselves and unchanged, at all times. But this is not true of life. Life is essentially a temporal process depending upon a functional continuity in time. Any break in the temporal continuity in the life processes means the death of the organism. On the other hand, the conservation of life in the individual is not the persistence of a changeless self-identity. Life itself is a process of change or growth, and the infinity of life is that eternity of growth from generation to generation which we call evolution. The relation of organic life to time is, therefore, the most intimate relation possible. Time is of the essence of life. And life is essentially temporal. It is for this reason that the eternity of life can only be achieved through the continual reproduction of new individuals and new species. To say that life is essentially temporal is to say that organisms are essentially mortal, and that death is an essential element of organic life.

What we have now to ask is whether the relation of personality to time is of the organic type. If it is, there can be no personal immortality. If it is not, there may be. We can put this question in another form. "Does the conservation of personality as we know it in finite experience depend *essentially* upon the continuity of temporal processes?" To that question I cannot profess to offer any conclusive answer here. But I should like to remind you of certain features of personal experience which suggest that it does not. In doing this I shall resist the temptation to refer to any but strictly normal experience. The field of abnormal experience is full of suggestive material, but I think that so far as research has yet gone such material is rightly suspect. I shall refer first to the familiar experience of sleep and unconsciousness. In sleep the normal processes of organic life go on. If they did not, we should die. But personality is in abeyance. Yet as soon as we recover consciousness we are immediately aware that personality has been conserved across the time-gap. To this extent, then, the conservation of personality is independent of temporal continuity. Personality does not fail to be conserved when there are time-gaps in personal consciousness.

In the second place, personality is bound up with the nature of rational consciousness. And this involves the capacity, as Plato put it, "to look before and after". This ability to transcend in consciousness the experience of the immediate present is a capacity, in some sense, to hold past or future existence within the limits of the temporal present, and involves a relation of the self to time which is completely different from the relation to time of either matter or organic life. For matter there is no past nor future. For life there is only a continuous advance from the present into the future. But for personality there is a freedom, in time, from time, which enables it,

at least within limits, to be "spectator of all time and all existence". The limits of our personal consciousness extend far beyond the temporal limits of our organic life.

This obvious fact is not, as is often represented, merely a feature of reflective thought. It is experienced in practical activity. When I determine an action through a memory of something that happened in my earlier experience, or through a knowledge of something that happened before I was born, there is an immediate relation between a past event and a present event. This relation is not mediated through a temporal continuity such as either mechanical or organic causality demands. It is as if in personality there lay the capacity to annihilate the time-gap separating the past from the present and to make the past, in its real pastness, an immediate determinant of the present. Here again, there is evidence that personality does not depend, even in the practical sphere, upon the continuity of temporal processes.

We are familiar with experiences which we describe as living in the past or living in the future. If we consider what we mean when we use such phrases we shall find that they imply that the centre of personal life is not necessarily the temporal present. Action, so far as it is organic, must, of course, be action in the present. But a person's actions in the present, when considered not as events but as expressions of personality, may be focused and unified in an experience which is past. We know very well that the whole life of many a person is only explicable by the fact that his personality has its centre in early experience, and there are equally many persons whose personal lives centre in the future and are explicable only in terms of expectation.

All these facts and many others like them indicate that the relation of personality to time is of a peculiar type, and in particular, that the personal is not essentially temporal in the way that organic life certainly is. The conservation of personality, they suggest, is independent of, and not determined by, the continuity of temporal process which is the essence of the conservation of life. They suggest that personality is super-temporal, and that, in some sense, it includes time and yet is free of the limitations which belong to what is organic, so far as it is organic. I should go further and say that they show clearly that any argument against personal immortality which involves treating personality on the analogy of organic life must involve a misconception. Since the conservation of personality is of a different order from the conservation of life, it follows that the fact of death, indeed, the fact of the necessary mortality of the organic, does not in itself imply the mortality of the person.

That is as far as I can carry the argument at present. It does not at all prove any doctrine of personal immortality, but it does clear

the ground and leave the field open. It also directs attention to the proper quarter. It is upon our experience of the conservation of personality, and upon the peculiar characteristics of the relation of personal experience to time and to temporal processes, that any understanding of the problem of immortality must be based. It is there that the data for drawing a conclusion are to be found, and that field has up to the present remained largely unexplored. But there is one theory of immortality which is definitely ruled out, the theory which I called to start with the Devil's doctrine of immortality. It is the conception of immortality as the persistence of the *organic* life beyond the point of death. Whatever is organic is mortal. And the death of the organism is the end of the organic life. But it is not necessarily the end of individual personality, nor even of personal consciousness. For personality is not inherently in time.

JOHN MACMURRAY.

THE RELIGIOUS TEACHING OF MARY WEBB.

WE perceive many things unconsciously, with a taking-for-granted. The primrose on the river's brim is just a primrose. When we perceive *consciously*, however, the thing perceived becomes more than itself and we ourselves are other than we were. This intuitive power of conscious perceiving is common to all mankind and is the main-spring of all artistic production. No work of art was ever produced without this conscious act, of which no normal person is incapable. In very truth we are all mute poets because this intuitive power of artistic apprehension is common to humanity.

Even the most materialistic among us perceives some things in full awareness. There are always some men and women who are more than mere human figures, and there are always some scenes which call up artistic associations. These people and scenes, which others may take for granted, have perhaps for us an artistic value as lovers or trysting places. We become extraordinarily conscious of a certain person in his presence, or subtly alive when we stand upon a certain spot. Someone—whether He be Pain or Love or Beauty—has touched our eyes so that we see things with an awakened consciousness.

The thing we consciously perceive becomes more than itself. The giant cactus plant in the centre of the lawn was to Katherine Mansfield a huge green ship with lifted oars on a green sea. The tall Etruscan cypresses were to D. H. Lawrence portentous monuments of denied life, and a pair of tortoises living symbols of the inartistic, conceptionless human mind at its worst. To become aware of the daintiness of the hanging catkin is to enter into an emotional response to the Creator of the catkin; to laugh silently with the mirth-consumed sun-drenched meadows is to receive an answering smile from the lips of God. Even the most ordinary fact—bacon for breakfast—is capable of artistic apprehension. See what Dickens could do with beer and pickles!

God, as the Divine Artist, is capable of artistic apprehension. Man, as we have seen, is also capable of artistic apprehension. Between God and man, therefore, is a common bond. Man is drawn towards God by intuitive artistic sympathy, for it is only by perpetual contact with the Great Artist that he can become fully conscious of life, that his soul can live. The passion of the Creator seizes upon the created. Man greets his God with a reciprocal creative desire, and in that holy desire communion is achieved. It is a unique experience, such as can only exist between God and man. In a very true sense, all the works of art produced by man are inanimate entities.

But in this unique relationship Man—God's work of art—is reciprocally creative towards his Producer. As a "good book is the precious life-blood of a master-spirit" so is the Universe the life-blood of God.

To Mary Webb, "the complex life of nature . . . is the life of God". That by which God has His being is also that by which we live and through which we seek communion with Him. We can come to the heart of God in a very little time. Just as the sound of a beloved voice brings one immediately to the threshold of love, so a tree, a flower, a root, or any other of the millions of things God has made, are His gestures of love toward us and beckon us to Him. For with that creation

we have a bond, because we are another expression of the life that created them. For in each of us is implanted the triune capacity for loving his fellows, and nature and the Creator of them; and unless they are developed we cannot reach perfect manhood and womanhood.

This passionate communion with the whole of Creation is like a pulse throbbing through all the writings of Mary Webb. For her, ambition, and all the pother on the high rungs of the ladder of life, have no greater significance—indeed, not as much—as the little brown owl has. To her the humble walks of life were teeming with far more than realized ambition in its wide reach could ever bring. That the joy of success came to her, we know, but even amid the excitement of literary achievement and lionization in London her heart yearned after the Shropshire country-side. The little things pulled at her heart-strings with their tiny hands so that in the great city her spirit found no rest, wanting them. A box of spring flowers sent her by a little consumptive boy whom she had befriended fired her to a poetic ecstasy at once: "The blessing of the helpless is the key to unlock the world".

Life she considers as a vast circulatory system, and the heart is God. As a man whose blood flows thinly and feebly cannot be said truly to live, so one in whose mind the soul of creation finds no spiritual response is less vital than the unthinking clod. For physical life reacts spiritually upon the mind when artistically perceived, and is to the mind what blood is to the body.

How she loves and suffers with the humble who hunger unconsciously after beauty, to whom expression is difficult and almost impossible! Yet in her long communion with the spirit of her Creator she has learned something of the unspeakable graciousness of His laws of compensation. For though only to rare choice spirits such as Mary Webb herself has He given the key to sublime artistic expression, yet even to the unlettered carter on the road He has given the divine gift of artistic apprehension. Remembering her own stony days of hungering for expression, Mary Webb can see the drab, beauty-denied life suddenly "all illumined like a sombre pine at the

advent of wood-pigeons". She has much the same thought in mind when she looks upon a ploughed field and realizes that it is just that and nothing more to these beauty-denied folk. Then some plovers dash up—of the earth yet above it, like a soul—and she has a vision of the soul of the earth which is the life of God. There is something suggestive when we link up these two thoughts of hers—the human soul like a sombre pine lit up with wood-pigeons, the soul of the earth like a ploughland gleaming with plovers. The human soul, the soul of creation, and the life of God are co-existent; to imagine one without the other is an utter impossibility. She hears the Spirit of Earth crying to the "wood-bird soul" of man to come to her breast. She hears the unawakened souls clamouring for the things which God will not give, and sobbing forlornly when the God of their pathetically absurd little dreams answers not:

They only long to climb on father's bed
And cry their terrors out in father's arms.
And maybe, all the while, their father's dead.

The awakening of the soul she conceives as being "like the scarlet moth from her chrysalis, the golden bird from her egg".

She has all the poet's scorn for those who *will* not see. She likens them to the obstinate dipper exercising half the day on a hot stone, despising "the freedom of those translucent green waterways". The sordidness of money-grubbing materialism is like a noxious dour from some vile weeds which have choked out the flowers. She feels that the death-cry of Christ, "Father . . . they know not what they do", must have been on behalf of those who live "in the fetid haunts of the money-grubbers".

The Creator has many hundreds of thousands of ways in which to call to the soul of man. In one tender sentence breathing with the gentleness of our Lord Himself, Mary Webb chooses the humble parable of the Great Herdsman calling to souls, "summoning us poor wanderers in tones reassuring as a herdman's call to his cattle in the mountains—simple and homely".

Perhaps the majestic wonder of the New Testament is three-quarters explained in those two words—simple and homely. Jesus Christ called men simply and urgently, awaking in them a passion for God which worked through into a passion for men and for life's little wayfarers. Mary Webb believed fundamentally in the Cross, so much so that she thought that if the meaning of the Cross had not been revealed by Christ it might have been "revealed in some other way".

Nature is full of suggestions of the Cross. Mary Webb observes that there is a "red cross of denial" marking the bud of the pear-blossom, and the fly cannot enter until the bud has opened. This cross,

that monogram of Christ and *cote-armure* of pity, built up somewhere in the branches of almost every tree, stamped in the centre of almost every flower,

is to her a condition of survival. For are we to suppose that God has no other media of salvation than human ones? Has He not placed His crosses and rosaries, His stars and crescents, in every place? "When the wych-elm sprays are crimson rosaries, set out and ordered without fingers", shall we say that there is any greater power leading unto life in the beads around our necks? Is there any need for the pageantry and regalia of Church processions when God has His flocks of birds rising in the air by their thousands so that "there is a sound like the unfurling of a silken banner"? These signs and wonders are at the foundations of existence, and

the perpetual reincarnation of the cabalistic signs in nature might help us to a clearer understanding of the plasmic force behind them. In this occult script, the world might find a new bible of spiritual enlightenment.

Wherever there is a perfect circle there is a suggestion of Divinity. "The world is based on curves" and the tiniest circle is itself "the most perfect symbol of Divinity", and the point is

where thought slips from the finite to the infinite like a bird balanced on the top of a fir-tree before he trusts himself to immensity.

In the white convolvulus God has His "San Graal of the hedges". Is it a little thing that a chestnut tumbles to the ground? Yet when we are gone and forgotten "a hundred years hence it will stand in bridal white against the blue". How can the works of man compare, even the Cross of Christ which man erected? "The ash tree was not of his shaping any more than . . the magnificent silence of Calvary was of human impulse".

Mary Webb depicts the struggling urgency of the roots reaching out their long arms eagerly for sustenance. How little we know of the dim battles and the dark conflicts buried in the unseen, either of human nature or of the soil! What pillage of root upon root, and what angry spoils are brought home to the flower! For in the work of His hands centuries before Christ came to explain to a stiff world what it would not understand, God had been expounding that "the roots of life are nourished in pain, and whoever participates in this love-feast of reality must suffer". In the idea of the root she finds strong support for the idea of God—the root "hawsered in the heart of matter; upholding matter; transforming matter"—how like God!

Surely Job is a mere corollary to that vast patience which will wait a hundred years for a result, and will take as much care over the flower that "is born to blush unseen" as it does over the parade of blossom upon the trees!

We are so overwhelmed, in these days, with our discoveries of omnipotence, that we have little time for realizing the minute care allied with it.

The natural secrets of God (such as two flowers of the same genus differently coloured) seem to Mary Webb "in their deep secrecy and earthly spirituality, more marvellous than the most radiant visions of the mystics". Looking at the crocus bulb, an entity centuries before Christ came to earth, she seemed to hear the voice that caressed, "Talitha cumi!" as the crocus sprang into sweetness. Surely part of God Himself is in the little bulb asleep, and when the time comes "awakes . . . and begins to work the miracle of which it has knowledge. Anxious its little soul looks out".

In the Psalmists we read of the song and dance, of music and the clashing of cymbals. To Mary Webb "Earth and Heaven are cymbals, striking out life". His incense rises daily from the earth and sea. Fragrance is "the most spiritual of earth's joys" and permeates the earth with a sense of the immanence of God. And what of the symbolism of the winter landscape? "It is like a young athlete ready for racing, with his flowing garments flung aside". It is "an education in restraint". Even the trees seem to prostrate themselves in breathless adoration, for on one occasion, as the sun rose their shadows were flung across the field and

you saw what had been a wide, grey expanse, suddenly spanned by swart, prostrate giants. It was as if, with one movement, every tree had flung itself upon its face—Mohammedan-wise—at the muezzin of sunrise.

He is a "shrineless God" for there is no shrine that man can erect that He has not already erected with His own hands in the long dim corridors of aisling trees or in the remote coppice where the little bird chants to Him all the day through. Does He need our little affairs of wood and stone and gilt, when He craves the love that worships at the shrine of nature He has made? When Divinity nestles in the flower cups and slumbers in the roots will He prefer a cold altar of our making? Not unless within the shade of those altars the sick of soul are brought to a knowledge of Him that they may worship at His shrine and be healed.

As the bond between Man and Nature grows firmer, sickness of soul passes away like an evil dream. The same life-stream courses through them both from the great heart of God, so that "spiritual healing" is "nature healing". The life that is in the body of man then becomes spiritually absorbed into his mind. He is one with all life and will never be left "numbly asunder" in the body.

Radiant, terrible life! See now I offer thee
 Body and spirit.
 Let me inherit
 Agony—wonder:
 But leave me not icily, numbly asunder,
 Dear Life!

From the vast silences excitability gives way to calm; from the swaying of the trees, obsession gives way to poise and balance; from the dim reflections in cool waters hastiness gives way to patient meditation. The jaded nerves are soothed and the weary heart revived, and a man comes to himself. As old age approaches and physical activities become more and more circumscribed, the soul of man goes forth into nature, into much more romantic adventures than ever in the body in youth :

Who can say that such enterprises of an eager spirit may not be nearer to real life . . . than are the most comprehensible adventures of the body?

For so will man "learn the perfume thrushes smell" and feel the warm sweet passion of the bee. He will hear the leaves laughing because the flowers have to fall first, and will watch the toad-flax in "deliberate thought" as it seeks a crevice in which to drop its seeds. He will listen to the clover's prayer as it folds its little green hands at night, and will himself be lulled to sleep by the music of the "fairy castanets" of the heavier grass seeds; or, if he is unable to sleep, he will be comforted by the soft low notes of the sedge-warbler. Inanimate things will speak to him through the medium of fragrance and if the women of his household have been a little harsh—spiritually overcome by the endless toil that is made for them and by them in the home—he will soon discover that "many common flowers have the graciousness of personality that some rare women have". The silence which is so necessary to his aching spirit—and which he almost never finds in a Christian church, unless he is a Quaker—will be to him like a fragrant pillow upon which he may rest his head.

Most assuredly does that awakened soul of man pant after the living God, the Author of his new and tremendous experiences. He is in an agony of desire to become absorbed in Nature's God, and this deep desire "surely prophesies fulfilment somewhere". The awakened soul, when the land is bare and there is no joy, still enters into the joy of her Lord and "the frozen spirit flushes into rose". Even when the natural world is not before the eye, man's spirit can be in communion with nature and can feed upon her unseen beauty.

This mystical union with beauty, laughter, and joy, Mary Webb achieved. The delicate humour of her novels is irresistible. Her poems are the mystical chantings of her own impassioned soul, and her very prose is the prose of a poet—rapt.

We seem to hear the Hebrew psalmists here :

The white grass-root—only a little blinder than the mole, a little less purposeful than the worm—goes softly about her dark house-cares in the close chambers where no wind comes, and sends forth her sons with banners.

The poet in her has become a bird singing the thrush's song :

Come hither, love, come here, come here to me !
 Now, now, now, now ! Come to the yew-tree bough !
Sweet dear ! Sweet dear ! Mine ! Mine !
 Come, or I come to you—you—you !
 Come here, come here to me !

Surely the awakened soul can say to Mary Webb in her own words :

You speak my joy in silver words
 I thought none knew so well but birds.

In beauty she also finds terror, as in the uncanny motion of big silent wings across the sky, in the lightning flash, or in the Devil's Chair which nearly drove Stephen to madness in *The Golden Arrow*. Yet if there is terror, there is also reassurance :

The good fellowship of swift, united action, the joy of the thousand that move as one, is in the flight of a flock of birds.

Bereavement itself can never take all, even if it takes all that we hold most dear. For even if utterly alone

we shall know of long, green vistas carpeted with speedwell, ascending to a place of comfort, and the blue butterfly will lead us into peace.

It is characteristic of Mary Webb that every word she uses carries its weight. She is so exact in detail that not one word can be overlooked with impunity. The butterfly is "blue" because no other colour can bring such peace. In another essay we find :

If we want endless, satisfying blue, we must look up to where it dwells in impalpable space. . . . Blue is the holy colour ; the Sufis wore it with this significance, and it is fitly used for Madonnas' robes and temple hangings.

In total harmony with the idea of relief from bereavement she has also chosen a blue flower, the speedwell. That bereavement—which is full of duns and greys—can become a glory of blue, is one effect upon the soul of this rich communion with nature, upon the soul that can apprehend "the proud humility of the germ that holds in its littleness the Lord of Immortality".

But this does not mean that sorrow is not felt. How can this be so to one who sees the sad young thrush "taste the bitterness of winter" on the frozen bough, and hears his woeful tune ? A truer sense of proportion emerges from this new communion and "life's values right themselves again". Perhaps this is even more true in those lands where winter strips the trees bare every year :

This is the best time to learn the proportion of things. The lack of this period of stern outline must make a difference in the character of the inhabitants of lands that never know any cessation of luxuriance.

Through her vision the glad heart seizes upon immortality and floats upon the wings of the morning through the gates of death to meet the great understanding heart of God.

Just for the look of utter comprehension ;
 The dear gay laugh that only true hearts know ;
 For these I would from life's severe detention
 Arise and go.

Love and pain are deeply interfused within her :

I dare not dwell too near to ecstasy
 Lest I grow reckless.

This is the burden of that lovely lyric, "Ah, do not be so sweet !" Yet even the little water-ousel's dream of love is of as much account, and her love's young dream as deserving of poetic expression as anyone else's :

. . . . and a breast
 As silver white as hers, which without rest
 Or langour, borne by spread wings swift and strong
 Shall fly upon her service all day long.

Love is the almost intolerable beauty of "invisible nature", that of nature which becomes spiritually absorbed by the soul of man. We can never absorb into our innermost being anything less than the thing we love. That which we do not love is forever outside our holy of holies and can never enter in. It may be anything on earth, except love.

This does not mean that love is necessarily in the centre of consciousness. Alice Meynell's exquisite sonnet "Renouncement" refutes this idea. When love and honour fight together love is so much a part of the being that it flourishes at the roots even when the flower has been crushed. Love can live apart from the beloved in body—in the flower, but never in the spirit, in the root. As to Alice Meynell, so to Mary Webb, this intolerable agony of hidden love seeks relief in dreams :

If only you were here,
 We'd go together through the buckler-fern
 And watch the nuthatch climbing to his dear ;
 Then—so that you might follow—I would turn,
 And, smiling, mount the steep, and leaning so
 Above you,
 Await your laughing kiss with eyes a-glow.
 Ah ! foolish dream—you do not even know
 I love you.

That dear little nuthatch ! How Mary Webb laughs at his queer little ways :

I watched a nuthatch go up an aspen tree. He was a solemn bird ; he had a look of concealed scorn when his eye rested on anything that was not a nuthatch. . . He went laboriously creeping round and round, tapping absorbedly, looking down occasionally, as if to see whether I had been dazzled by his shining example and was also beginning to creep and tap.

In "Colmen"—that romantic Coleridgean poem which breathes the atmosphere of her last unfinished novel, *Armour Wherein He*

Trusted—the likening of the lady with the doves upon her shoulders to a tree in blossom recalls the earlier aforementioned reference in her essays to the human soul as “a sombre pine all illumined with wood-pigeons”. The poem is a love-drama of the human soul, and when the harsh hand of unkindness removes the beloved, the light blossoms of birds become as snow and weigh the tender tree to the ground.

“The Vagrant” is a link between “The Ancient Gods” and “Vision”, where

Kneeling low in any place
We may see the Father’s face;
Standing quiet anywhere,
Hear our Lady speaking fair.

For the Gods of the Dawn are the heralds of that greater Day when Man, following in the footsteps of the “Vagrant” who “Cut his flute in Calvary’s dingle” can link hands with the Divine Artist and cry :

Submerged within their beauty, I
Transcend my poor mortality.

It was this passion for beauty that besieged the soul of Robert Rideout in *Seven For a Secret*, and transformed the soul of a cowman-shepherd who was sufficiently meek to bow before the social barrier between him and Gillian Lovekin, into a vital power forcing its secret from the moors and hills with a relentlessness more often associated with the tenacious American fortune hunter.

Even to humble little Prue Sarn, the “cowslip gold seemed to get into your heart”, and in a bare attic she came to know “the glory that came from the other side of silence”. In *Precious Bane* is admirably drawn the effect upon human nature of inanimate nature. As a man reacts to his environment, so is he. Gideon wrested what he could from nature’s bounty, seizing upon every means great and small for making money, and lost all that he had and even all that he might have become. Humble little Prue laid to her heart the mystery of the attic—

For there was nought in it of churches nor of folks praying nor praising, sinning nor repenting. It had to do with such things as bird-song and daffadowndillies rustling, knocking their heads together in the wind—

and found that invisible wonder of Love.

We find, therefore, that Mary Webb slowly turns from the mystical communion with nature as expressed in *Gone To Earth*, *The Golden Arrow*, and *The House in Dormer Forest*, to a more definitely Christian mysticism in *Precious Bane*, her last complete novel. Here this mystical communion is realized more assuredly as transforming the human emotions into divine experiences, in particular, that of love. The effect upon the mind of Prue Sarn of the

text, "His banner over me was love", is a new phase in her writings, so that *Precious Bane* is far and away her greatest novel.

Death, Mary Webb regarded as "no longer the supreme disaster or the supreme desire, but an incident". Immortality was to her as natural in man as in the realm of nature :

We ask no better birth than their brown roots ;
 We dare not dream of immortality
 Unshared by their brown fruits.
 And when the wild bee's voice
 Grows faint for us, we only ask to lie
 Like two straight trees cut down together,
 Not fearing any weather,
 Too soundly sleeping even to rejoice.

She developed from the "Nirvana" attitude of the last few lines to the individualistic belief in the words of Prudence :

Times I wonder if Heaven will be thus, a long gazing on a face
 you canna tire of, but must ever have one more glimpse.

Here there is personal joy in Heaven after death, and this Mary Webb herself achieved very shortly after she had given literary expression to her belief. She died leaving an unfinished novel which gave abundant promise of her genius for the historico-religious type of fiction she was attempting for the first time. Had she lived, her later works would undoubtedly have breathed of "something more deeply interfused", that something of which all her earlier works gave such rich promise. There have been many tragedies of this kind in literary history, and all we can do is to be humbly grateful for the bright flowers that these radiant spirits left to us as an earnest of their spiritual maturity now hidden from us beneath the wings of God.

GLADYS E. PEAKE.

THE LAYMEN'S FOREIGN MISSIONS ENQUIRY.

THE most important event in the history of missions in the last fifty years " is the characterization given by many to the Report of the American Laymen's Foreign Missions Inquiry, recently made public.

I

In the year 1929, before the economic depression began in the United States, there were already serious questionings in the minds of many intelligent churchmen as to the wisdom of the strategy and technique employed by missionaries to foreign countries and even as to the basic philosophy underlying the missionary enterprise itself. Mr. John D. Rockefeller, Jr., who had given lavishly over a long period of years both to British and to American missions, was one of those who felt that more enlightened information in regard to the actual impact made by modern missionaries on the older cultures of the East was needed by the churches at home. " I do not know ", he remarked to a group of friends, " whether I am giving too much or too little to foreign missions ". This was the beginning of an exhaustive study of the missions of the Protestant Christian Churches in the Far East which cost well over half a million dollars, contributed entirely by Mr. Rockefeller and the Institute of Social and Religious Research, a foundation established by him.

The first step was a first-hand study of the relevant facts. Beginning in 1930, the Institute sent several corps of research workers simultaneously into the three Far Eastern fields. The facts collected by these workers have been embodied in five volumes of printed material, not as yet published.

With this material in hand, the members of the Appraisal Commission were ready to take the second step. They left the United States in September, 1931, and devoted nine months to a study, on the ground, of conditions in India, Burma, China, and Japan. Their report was formally submitted on 18th Nov., 1932, to a meeting in New York City of approximately 300 officials and leading members of the mission Boards of the seven denominations represented in the inquiry. For six weeks prior to the submission of the Report its more significant portions were released in instalments through the press to the public.

The denominations represented were the Baptist, Congregational, Dutch Reformed, Episcopal, Methodist Episcopal, Presbyterian, and United Presbyterian. The Appraisal Commission consisted of Dr. William Ernest Hocking, Alford Professor of Philosophy at Harvard University, Chairman; Dr. Clarence A. Barbour, President of Brown University; Edgar H. Betts of Troy, N.Y.; Dr. Arlo A. Brown,

President of Drew University, Madison, N.J.; Dr. Charles Phillip Emerson, Professor of Medicine and Dean of the Medical School of the University of Indiana; Mrs. William E. Hocking, Cambridge Mass.; Dr. Henry S. Houghton, Dean of the Medical College of the University of Iowa; Dr. Rufus M. Jones, Professor of Philosophy at Haverford College; Dr. William Pierson Merrill, pastor of the Bridge Church in New York; Albert L. Scott, of New York City; Mr. and Mrs. Harper Sibley, of Rochester, N.Y.; Dr. Henry C. Taylor, Specialist in Agricultural Problems, of Burlington, Vermont; Dr. Frederic C. Woodward, Vice-President of the University of Chicago, and Miss Ruth F. Woodsmall, of Indianapolis, Ind.

The Congregational laymen and women serving as directors of the Inquiry, and who, with directors from other denominations, selected the Appraisal Commissioners, were Franklin Warner, Chairman; Mr. Frank E. Barrows, Mrs. Ozora S. Davis, Mrs. Allen H. Nelson, and Mr. Arthur D. Williams.

These names, and the names of the Commissioners who wrote it, would make the Report a document of commanding interest, even if it were not in itself the radical and searching piece of writing that it is.

II

The Report itself is a substantial book of three hundred and fifty pages, which is now available at the publishing house of Harper and Brothers, New York and London, under the title, *Re-thinking Missions: A Laymen's Inquiry After One Hundred Years*, by the Commission of Appraisal, William Ernest Hocking, Chairman. It is with the permission of the publishers that we reproduce the abbreviated summary of the findings written by the Commissioners themselves:

A. *The Continuance of Missions.*

To any man or church possessed of any religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether mission in essence should any longer go on is like asking whether good will should continue or cease to express itself. Whether the concrete forms of this good will should alter, however, is a question we cannot escape; there is a peril, indeed, lest adherence to aims and methods which impede the communication of living insight may thwart the success of Christian missions or end their usefulness.

B. *Their Aim.*

The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase, Thy Kingdom Come. That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions to-day in our conception would take this form: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavouring to give effect to his spirit in the life of the world.

C. *Their Scope.*

The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society; there is no substitute for the regeneration of the individual units. Nothing can displace or minimize the importance of a true and well-qualified evangelism.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ, moreover, is evangelism, in the right sense of the word; to the Christian no philanthropy can be mere secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good. That the sound welfare of the body, of the mind, of the economic and social order, requires the welfare of the soul, is a principle peculiarly Christian. In this conviction, the act of giving becomes at the same time an expression of faith.

D. *Their Attitude toward Other Faiths.*

The mission of to-day should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt, but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion—it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest its own ingredient of truth. The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness.

E. *The Men and Women in Missions.*

The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works.

The Commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and, if feasible, the early years of their service should be of a probationary nature.

F. *Associated Activities—Education and Other Philanthropic Work.*

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility and the work of conscious and direct evangelism. We must work with

greater faith in invisible successes, be willing to give largely without ar preaching, to co-operate wholeheartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future, it becomes a matter of honour that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance.

G. Permeative Influence and the Wider Christian Fellowship.

Christians should count among the best results of their endeavour the leavening influence of the spirit of Jesus in the common life of each country. It will be a long time before the Church will be able to bring into its own body all those who share in the deeper life of the Spirit; ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted, may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

H. Concentration of Effort.

The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride, and lack of co-operative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission Boards, and the denominations behind them, is imperative.

I. Transition from Temporary to Permanent Character.

A mission, by definition, is intrinsically temporary; the time comes when established centres of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education, and the training of leaders, to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

J. The Transfer of Responsibility—Devolution.

The goal of the mission must be the transfer of its responsibility to the hands of the nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow through training of nationals: devolution should be real—not nominal; and gradual—not abrupt.

K. Administrative Unity and Co-operation.

The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization

for Christian service abroad in place of the complex, costly, and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers, can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise.

Its accomplishment will require a hearty acceptance of the general principles that have been laid down, and a determination to do what is needful without counting the cost of personal and denominational advantage. If these can be attained, the task of perfecting a plan of unification can be undertaken with assurance; it will take time to accomplish, but it can be done.

III

The general attitude of American Congregationalism toward the Report is well reflected in a phrase in *The Missionary Herald*, the magazine of the American Board of Commissioners for Foreign Missions. There the Report is characterized unreservedly as "a masterly and persuasive presentation of the modern view of missions". As a whole, the Report represents the philosophy which has governed the Congregational Board for a generation.

There are other denominations, notably the Baptist and Methodist, which also share this view.

The more conservative communions, however, feel that almost irreparable harm has been done to the cause of missions by the publication of the Report. The names of the distinguished churchmen who wrote it make them feel that they have been betrayed in the house of their friends. The basis of their grievance is theological. To them (in the words of the Report itself) "the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him". This view-point was represented on the Commission, it is true, but the Report is actually a skein of this and other strands of Christology, with the others clearly predominating. To some of the Commissioners the motive of missions might be defined simply as "the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community". To others, "it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life". For the conservative constituencies at home, these liberal interpretations do not merely constitute a blemish in an otherwise acceptable piece of work: they seem such an out-and-out denial of the fundamental meaning of missions as to falsify and render mischievous the entire document.

The criticisms that the less intransigent advance against the Report are mild in comparison :

1. The Commission, by reason of its very limitations of space, has had to direct its attention to the average mission. The better missions and their work therefore seem to fall under the same condemnation as the weaker ones. Since the Report came out, the Commissioners have publicly stated that they advise no new departures on the field not already made and already demonstrated as successful in the more enlightened missionary areas : they plead for a universalizing of the best. But this appreciation is minimized in the Report itself. In fact, the tendency to generalize from the average sometimes, though rarely, leads the Commission into misstatements. In Chapter II, for instance, we read that " in neither India, China, nor Japan have missions studied carefully the problem of industry ". The truth, however, as Dr. Alden H. Clark, of the Congregational Board, has pointed out, is that not long ago the National Christian Council in India appointed a commission consisting of an expert from Great Britain, an industrial missionary, and an Indian familiar with industrial service, which spent more than a year in investigating the industrial problem of India and made a valuable Report which a large part of the missionaries in India have almost certainly read.

2. The Commission, perhaps again owing to limitations of space, tends to draw a static rather than a living picture of missions. There is insufficient historical perspective in this one regard : the missions of to-day are not seen against the background of the same missions a generation ago. The Commissioners, it is to be presumed, have been familiar with the work of the foreign field for many years, but in the Report they seem not to have balanced their observations against their memories. There is too little recognition of the remarkable progress that missions have made almost everywhere along the very lines advocated. The union churches and the many interdenominational and international institutions, functioning with increased efficiency, illustrate the growth away from sectarian narrowness in all major areas—and this is only one of many instances of progress that might be cited.

3. The weightiest charge to be brought against the Inquiry is referable in part to the Commission and in part to the Committee that made the Report public through the daily Press after the Commission returned from abroad. It is the charge that there is fundamental inconsistency between the Commission's own definition of how Christian truth should be communicated and the communication of the Commission's own Report. Again and again on the pages of the book one finds references to the fact that the Christian Gospel,

however true it may be in itself, is not best superimposed *en bloc* upon the minds of others but is better made known to them by a bilateral process called "sharing".

(a). The Commission has very little to say, however, about "sharing" its new scheme of unified, supra-denominational control with the missions already in operation on the field. The temper of the Report is to a large degree *either—or*: *either* the inadequate way in which missions are now being conducted *or* our new way. Yet it is the *either—or* attitude towards the "heathen" on the part of the missionaries of a former day that is most sharply criticized! As a matter of fact, the more forward-looking missions might have something to teach the Commission at certain points, if they were given the chance. The type of administrative unity proposed in the Report, for instance, is surely inferior to that which has been growing up in northern China. Instead of centralizing control in the United States, that mission enjoys the inestimable advantage of centring it in native leadership on the field itself. Thus is secured, by a method more direct than that recommended by the Report, the very desideratum for which the Commission so strongly pleads, the elimination of the "foreign" aspect of foreign missions. That the missions should cut themselves loose from their traditions in favour of a bureau of experts in New York is, if not unthinkable, not a little fantastic in conception. Possibly this is a wrong interpretation of the Report's commendation; but even wrong interpretations would have been avoided if the Commissioners had published their findings as tentative and not final and on the basis of them proceeded to talk things over with the missions in the manner of "sharing".

(b). What was the motive of the group of laymen who made the report public through the Press of the United States and Canada it is not easy to guess. The devices of American publicity were employed to a regrettable extent. With the idea of making the report appear excitingly readable, those parts which bordered on controversy were played up to the fullest extent in the releases to the newspapers. Buried in the first chapter of the book, for instance, occurs the clause, quite innocuous in its setting: ". . . and the effecting of such a change (as we recommend) should be the condition for every further enlargement of the enterprise". The Commissioners have since protested in public that they have had no thought of scaring the mission Boards into thinking their funds would be cut off if they did not conform to the new plans. But as the clause was given out to the Press by the Committee, it was put into heavy type and underlined in such a way that the average reader could have regarded it only as a thinly veiled threat. The missionary-minded people of the churches felt that the Report, instead of being "shared"

with them, was fairly flung at them. The enemies of foreign missions wrote their little editorials on the general theme, "I told you so." Friends of missions were reduced to a state of perplexity. Even liberal-minded church people cherished a sense of hurt because no trouble had been taken, apparently, to communicate the Report to them except as a finished and authoritative absolute. Their reaction was exactly the same as that of intelligent non-Christians to the Christian Gospel as it was proffered to them in the early days, a truth once for all delivered. The "sharing" attitude, stoutly argued for in the Report, was not conspicuous in the Committee which disseminated its contents.

IV

But these shortcomings amount to little in comparison to the immeasurable excellencies of the Report in general. The book is in fact no mere critique of foreign missions. It is a well-documented study of the place of Christianity in the modern world. To ask how the work of the Christian missionary should be conducted is to ask how the work of the Christian Church everywhere should be conducted. As Dr. J. H. Oldham pointed out after the Jerusalem Conference, there is now only one real enemy of the Gospel, and that is secularism—an enemy to be discovered in Manchester and Chicago as well as in Lahore and Shanghai, and in the hamlets of both hemispheres as well as in the cities. This is the thesis developed in the Report with abundance of illustrative material.

1. The emphasis on "sharing" Christianity with other religious forces follows logically from this premise. The word has fallen into disrepute in certain quarters because it has been felt that the kind of sharing proposed by some mission Boards was similar to the employed by the tiger when he and the lady came back from the ride. But the Commissioners take the word honestly. They flatly state that they believe that the religion which must evolve from the interplay of the best in the contemporary religions will not be Christianity as we know it to-day. The other faiths have definite contributions to make, since they possess virtues practically unknown in Christendom—at least in its Anglo-Saxon sectors. We "cannot afford to leave to Hinduism the arts of meditation". And we of the West dare not abandon in the interest of "practicality" the undeviating concern for metaphysical truth characteristic of Buddhism. "It is Zoroastrianism, we remember, a cult of quietude and discipline, which has given to Japan so many strong men in public life". We know the unsearchable riches which lie hidden in the Gospel: we need have no fear that those values will lose their identity in the commingling of the faiths: but Dr. Hocking and his fellow Commissioners beg us

to remember that these are neither exclusive nor necessarily all-inclusive values. There is room and there is need for real sharing, that is, for give *and* take.

2. One should not be misled by these considerations, however, into believing that the Commissioners advance a type of religious eclecticism. It is clearly brought out both in the Report and in their recent public utterances that they conceive Christianity as being possessed of a unique and in a true sense unimprovable message. That message, however, is more than any theological transcript of it. Theologies are temporary and partial compared with it. It has little to do with names and labels: paradoxical as it may appear, true Christianity does not contemplate bringing the people of the whole world to accept Christian baptism. It does not even hope that the day will dawn when mankind in its entirety will worship in Christian churches. The one thing needful and the unimprovable element which is the essential Gospel is *the spirit of Christ*. All that the Church of Christ asks, or should ask, is that the world should be permeated with this; but this is bigger than organization, ritual, or creed. Neither Buddhist nor Confucianist needs to forswear his own traditions to accept it; but once it is universally accepted, the prayer of Christ, *ut omnes unum sint*, will be answered, and the uniqueness of Christianity will celebrate its triumph. Herein the Commissioners ally themselves with the best thought of the Free Churches throughout the English-speaking countries; they might go so far as to agree that formal unification of one sort or another belongs to the *bene esse* of Christendom, but they would never be persuaded that it belongs to its *esse*. Christ's spirit is capable of penetrating a multiplicity of forms—but for all its multiformity it remains unique.

3. The chief debt the Church owes the Commission is for demonstrating the inseparable connexion between missions and world culture. The argument is unescapable: there can be no world culture without goodwill on a world scale: but the spreading of goodwill on a world scale *is* foreign missions. The authors of the Report enjoy such prestige in their own fields that the book will be read widely: littérateurs, historians, educators, philosophers, and scientists will be confronted with the proposition that foreign missions are the avenue to world culture. The Report is not denomination-centred, nor even church-centred: it is, as Professor Arthur E. Holt, of the Department of Sociology of the University of Chicago, says, civilization-centred. It pleads for the establishment not of a Congregational nor even of a Christian Church, but of a Christian world. The missionary purpose conceived on this scale should, it holds, “evoke creative statesmanship at home and abroad, command the enthusiasm of the finest and

most adventurous type of Christian young men and women, and open the way for a more fruitful expression of goodwill towards the people of other lands ”.

V

The Report of the Commission of Inquiry puts the Congregational Churches of the United States—and perhaps of the world—in a position of unparalleled difficulty and opportunity.

On the one hand, they stand in general for the same broadly cultural interpretation of Christianity for which the Commissioners stand. At a meeting held in New York immediately after the Report was formally presented to the representatives of the churches, a group of distinguished Congregational laymen assembled to consider the matter put on record their unreserved approval of the substance of the Commission's recommendations. And why should they not? The fundamental principles of the Report had been instilled into their minds by the American Board (Congregational) from their youth up. And it is to be presumed that Congregationalists throughout the world take the same large view of the Gospel, asking nothing of the world save what St. Paul asked : *Let this mind be in you, which was also in Christ Jesus.*

On the other hand, the Congregational Churches possess an inveterate will to co-operate, even with the most conservative. During the last thirty years the American Board has assisted in building up mutually helpful enterprises with forty other denominations, some of them as theologically remote from liberalism as the East is from the West or, to adjust the terms to the American scene, as the South is from the North. The will for a united Church on the part of British Congregationalists is known the world over. The denominations everywhere have come to know the Congregational spirit as a friendly one.

What then shall Congregationalism do in face of the challenge of this Report? Will it—and the other liberal communions—stand with the challengers, and thus almost certainly break up the co-operative endeavour they have developed with conservative denominations? Or will it—and they—stand with their older friends, and not allow the recommendations of the Commission to disturb the even growth of their reunion with the more orthodox?

The situation calls for statesmanship of the first quality. It is to be hoped that Congregationalists will not find it necessary to put a term either to their co-operation with other Churches or to their zeal for enlightened advance. May it not be that God has appointed them to serve to-day, as they have served before, in the hazardous but blessed role of mediator?

DOUGLAS HORTON.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE BROAD PLAIN HOUSE, ST. PHILIP'S, BRISTOL.

THE story of the House where what is called "Settlement work" has been carried on for some forty years in Bristol, humble though it is, may be worth telling because, I think, it differs in several ways from that of the great University Settlements, Social Centres, and Institutional Churches, the value and far-reaching influence of which are so well-known. The story of its origin and development is different from theirs, though it is part of the same social movement which began half a century ago, which in itself derives from the days, a generation further back, of Maurice and the "Christian Socialists".

It grew out of this new spirit which had found some root in a comfortable Nonconformist church which attracted a number of well-to-do people from the pleasant new suburbs of the old city and had become, through the ministry of David Thomas, a great centre of spiritual life in Bristol. There had always been some danger of a church of this kind becoming self-centred. If "the poor" are out of sight—as they are in the suburbs—the danger is that they may be forgotten, though, as in this case, a long and great tradition of interest in romantic foreign missions has been maintained. But here, in this church, our own poor had not been altogether forgotten. Below lay the great city, and a little band of teachers went down, Sunday by Sunday, and gathered the children of the lanes and alleys of a very poor district into a Sunday School. They met in a little cottage in a close insanitary court, did them such good as seemed possible in the brief hour of their command, and came away.

Some, however, visited the homes of this little flock on week-days. The work grew. There was no difficulty in getting the children to come. Some of them, as years passed, and they grew up to be young

men and women, kept to their school ; other older people of the neighbourhood joined them, and in the end a new school, no longer for children only, was built on a wide open space near the big Soap Works. There was no horrible smell from the Soap Works on Sundays.

There was a little "Hall" in a neighbouring lane, where much good work was being done by a "City Missionary", and, when it became known that the Society responsible for the work was intending to transfer the Missionary to another part of the city, the plans of Arnold Thomas—to whom his father's office had fallen, and in whom his father's spirit lived again—and of those associated with him, widened. There must, of course, be appropriate rooms for the "infants", for boys and girls, and for men and women. There should be the possibility of arranging meetings of various kinds on week-days. There must be more visiting—perhaps the new building could be put to other uses on Sunday, apart from the School. This meant more organization, and indeed an organizer-general, perhaps—ideas came so fast—perhaps such an organizer might live on the premises, a neighbour amongst neighbours. Obviously the new building might serve in some sense as a "Town House" for teachers and others engaged in the new activities which began to be foreseen.

So at last the school had a proper and permanent habitation, but, since the new building was to be something more than a school, it needed a new name. It was in the still early days of the University Settlement Movement. A "Warden" had now been appointed who happened to be a University man, imbued with the new spirit which still deeply stirred the Universities at that time, and the place indeed proved attractive to University men ; but our appeal for help was in the first place to our own people. We did not call it a "Settlement"—a word which we felt might be held to describe a community separate from the "natives"—to us, the plain word "House" seemed best. It was our *House* on the Broad Plain¹, as the big open space by which we built had long been called, with its Soap Works, Bacon Factory, and Pawn Shop, its Public House across the way, and the little courts and alleys all around. As we were welcomed in the cottages, and in the shabby tenement houses close at hand, once frequented by the wealthy merchants of the city, so our friends would be welcome in our house. Our aim was to be *neighbourly*.

When the work started it was called the Church's "Mission" : as time went on the word was less often heard. Yet how great a word it is!—how great an idea for the worker to feel that he is "sent".

¹ The *Oxford Dictionary*: Plain, sb13. "An open space surrounded by houses nearly answering to the Italian Piazza 1895. *Speech at Oxford*: 'Our Settlement is called 'the Broad Plain House' simply because it happens to stand on the Broad Plain, a roadway so wide that we may claim it as one of the 'open spaces' of Bristol'".

perhaps, if some of us let the *word* die out, it was because we felt this was our secret. We believed—and the belief gave power and dignity to our work—that God had sent us on His business. As members of His Church it was our “business” to bring the “Gospel”—the “good news” we had—not only to the heathen, but to bring some of the knowledge we had gained of God—some of His messages, as far as we could understand them—to these brothers and sisters of ours near at hand, who had fewer chances than we had had of knowing His Nature and His Name. We went out as “missionaries”, as we dared to think in our secret hearts, but we came as “neighbours” and “friends”, talking not only, or always, about the great things of God, but often of the little things that touched us all in the daily workings of our homes.

I propose to say here very little of those activities which are so well known in Settlements and Institutions which work generally on settlement lines. A mere catalogue will serve. We had delightful play-hours for children, clubs for boys and girls of all ages—a separate club building, in the end, for our men. For young married women we had a “Brides’ Meeting”—as we sometimes called it amongst ourselves—(this I think was something new) and Mothers’ Meetings on old but useful lines, and later on came our Mothers’ School. A Guild for Cripples, of all ages,—now the “Guild of the Handicapped”, with premises of its own—for many years made our House a home, and brought in a whole new world of interest. Through Ambulance classes for men and women came at last, after bitter experience, the civic order for First Aid classes for the city police. All the great Ambulance organizations in Bristol can be traced back to the work begun in Broad Plain). We had our Night School for men, with small classes and some admirable teachers. An angel of comfort was provided in our Nurse. We had our Poor Man’s Lawyer. The Penny Bank was a great institution, and, still more important, we had our peripatetic “Bank Ladies” who often were able to advise their depositing friends not only on family finance, but incidentally on innumerable other matters as well. All these activities brought many interests into many lives. Good in themselves, these “Social” services were to us of peculiar value because, through them, we so easily, and so naturally, made friends. Though no bones were fractured, a great deal of “ice” was broken in our Ambulance practices and public demonstrations. One cannot be stand-offish when one is proposed to be binding an injured thigh to a broom, or other “improvised” splint, and strong human relations can obviously be formed when teacher and student are wrestling together with sums or the pronunciation of French. Arithmetic is a good thing, and French—though a correct accent is hard to acquire—but understanding, sympathy, and friendship enrich life in deeper ways.

And in our work we felt constantly the need of bringing beauty too into the lives of those who spent all their time in dull or ugly surroundings, of bringing beautiful things before them, and giving them, perhaps, eyes to see what is lovely where they had never thought of finding it before. It is true that around us there were dignified houses of the 18th century, with beautiful architectural features, but the old glory of these had long since faded away, and though some of our narrow lanes and courts are still markedly picturesque they are, for the most part, over-crowded and insanitary. Poor rows of small more modern houses stretch away behind the soap works on the other side of the Broad Plain. Our own House is tall and commanding: we have tried to make it something of an "Interpreter's House", but it cannot seriously be called a "House Beautiful".

Outside much has been done to encourage the growth of flowers in window-boxes, which were made and given to our neighbours for the public advantage; such was the success that it might have been said of whole streets that they "rejoiced and blossomed as the rose". Often, too, we were sent baskets of wild flowers from the country, or kindly gifts came from those who had gardens of their own in the suburbs. Some of these were to be given away where they would be most appreciated, and here the passion for flowers showed itself amongst old and young. The demand for them was insatiable. Nothing gave greater pleasure than a rose. But a rose is a flower of a day, and a sprig of rosemary or lavender, from which—such was their incorrigible optimism—a cutting might be taken, gave a more solid satisfaction to those who owned a back yard in which some plants, at all events, were known to grow.

In our House we soon had a number of pictures on the walls—no doubt a very heterogeneous collection! Some of them were of real artistic merit, but all made their own appeal, if it were only telling a story, or illustrating some incident which gave pleasure, or setting people to think. While aiming at the best, we were not of those who despised the humbler forms of art. So our gaunt rooms took on a homely appearance. When anyone cared to speak about one of these pictures, explaining what it meant, or pointing out wherein its beauty lay—what it really was the artist wished us to see—there was often an unexpected response. Experience taught us that "truth"—and beauty—"embodied in a tale", or *picture*, can easily enter in at lowly doors.

We had once, I remember, a beautiful line engraving of Millais's "Christ in the Carpenter's Shop", which shows Christ as a child standing by the bench, with His hand accidentally torn by a nail. The picture is well-known, with its central group—the mother kneeling down in tender concern by the little boy with the wounded hand—

and other figures with all the meticulous detail and symbolism the Pre-Raphaelites loved. One Sunday night something had been said about it at the evening service. As the people slowly filed out I saw one poor mother standing long, alone, looking at that other poor worn woman's face in the picture and at the child with the wounded hand. That sight—and the thoughts that came with it—have remained with me all my life.

I used to wonder how it was that we so often lent books to our friends and that it never seemed to occur to anybody to lend pictures! Why are there lending *libraries* and no stores of framed pictures, from which loans might be made to sick children, for instance, or old people bed-ridden in their homes? Books can be lent so easily by the week or fortnight and then happily changed. Gradually I realized how cruel a thing it would be to call in a picture with which some poor, lonely soul had fallen in love, with the promise of one "just as good" in its place! Pictures, I suppose, are things we ought to give, not lend, and perhaps we should give pictures—if we have the genius to know which are the right ones to choose—more often than we do. Reproductions of the great masterpieces of the world are so good—and so cheap!

I may add here that it was our habit to use the notice-board at our front door, not only to advertise our meetings, but also as a place in which pictures could be pasted—pictures of some general, or local, interest, or some paragraph or short topical article from a newspaper, providing useful information, or, it might be simply, pleasant reading of one kind or another for our own people, or the casual passer-by to read if he were so minded. There was a little shop near by where the *Police News* and other papers which made the same kind of sordid appeal were sold. Here, I noticed, many people stopped on their way to look at highly sensational pictures of the latest murder, portraits of notable pugilists, exhibited in its windows. From this little shop we learned a useful lesson in the art of publicity. It takes some time to edit wholesome literary or pictorial matter for the spare spaces of a notice-board as we tried to do it, but it was worth while from more points of view than one. I observe that the notice-boards in some churches to-day are used, from time to time, to attract the attention of the man in the street to some "great thought" or message, but the possibilities of the use of some kind of hoarding for providing a centre of interest of this kind in a district like ours have not yet been fully explored.

Our work grew out of a Sunday School, and Sunday was ever our chief of days. We began with a Men's Morning School for Bible study, now affiliated with The Adult School Movement. It had a benevolent Committee for the help of members in difficulties, and I was always struck with the care taken that relief should be very wisely

given. Their shrewd fellow-members knew, better than any of us, what the dangers were. On the other hand I was greatly impressed with the tact and consideration with which the actual payment was made, when the time came. Our men were so "business-like", in the right sense of the word, but so careful to make it appear to be—what it was—help given by friends to a friend.

In the afternoon came the Sunday School itself, for which in the end our House was too small—so that the very large men's class had to meet in a place of their own.

The evening service crowned our long day. In a sense it was an informal service, essentially homely in character. Those who came were welcomed at the door and sent away with friendly words. Yet there was some care—for all our informality—that there should be a beauty and a reverence in it that could not be mistaken. Our happy and competent choir was carefully trained, the hymns were carefully chosen—they were not always "popular" hymns—and there was a certain order and custom in the service which became the "use" of Broad Plain. There was a text too, I can never forget, unseen by the congregation, dimly painted in a dark place, for the eyes of the preacher alone. It was the word of the prophet: "Where there is no vision the people perish". Perhaps, sometimes, the thought gave a gravity to his words that they might not otherwise have had.

When the service was over, from time to time it was the custom for some of our friends to stay behind. Together we found our way to an upper chamber. It was, indeed, at ordinary times, a very commonplace class-room, but for us on these days it was a holy place. There was, in winter time, a welcome fire. I always thought it was a happy thing that this was one of the few rooms in the house where an open fire could be laid. By it a table was spread with a fair white linen cloth, and there, as we sat round, the sacred bread was broken and the holy words were said. Outside we heard the common noises of the street—children's voices, sometimes angry words, the rattle of wheels—but inside all of us felt a sense of peace. There, when the day was far spent, came a great stillness, and there, with a quiet mind, we made our communion.

When men are deeply moved it is strange how little details fix themselves in their minds. I see again as I write—and I know others remember—the bunch of snowdrops in a little glass, which we contrived to have there always on some early Sunday in the year, and again I feel the homeliness of it all, and the pleasant warmth of the fire. Such small things to remember through the years! But we were simple people, old men and women, the middle aged, and younger ones with all their lives before them, and to us associations like these were dear.

Many memorable things have been said to us at our annual Conferences at Broad Plain, before the winter's work began. I have often thought since of the words spoken to us once by Canon Barnett. He was a Bristol man by birth, and at one time Canon of the Cathedral in our city. He was, as everyone knows, the founder of the University Settlement Movement, and always a good friend and wise counsellor to us at Broad Plain. No man knew more of the social work of his time. He was an old man then and the words coming from him were specially significant. He told us that much of the philanthropy he had seen, with all its abundant activities, had somehow missed its mark. It had failed because it had been uninspired. "Religion", he said, "is now playing a small part in ordering the ways of life". The first commandment, he reminded us, was "Thou shalt love the Lord thy God with all thy heart", and I remember how emphatically he added that it was by no accident that the commandment to love one's neighbour took the second place. It was "religion" that we tried to make the inspiration of all our work at Broad Plain.

In writing what I have here set down it will be seen that it is the spirit that we sought to catch, rather than any detailed account of our work itself, that I have tried to describe. Of how far we failed to live up to our ideals some of us, I think, were dimly aware. If I have seemed to be dwelling upon our early days at Broad Plain, it is because it is natural for me to write of the times when I myself was most closely in touch with the work which is still going on there to-day. The work has grown much in importance and magnitude since we began, and many things are altered, but I believe our early desires are unchanged, and our prayer still is that, by the "continual help" we look for, they may be brought "to good effect".

GEORGE HARE LEONARD.

ASIA IN THE MELTING POT.

EUROPEAN statesmen are at present concentrating upon their future relationship with each other. The last war has left the participating nations in a state of collapse. Herculean efforts are being made to restore prosperity and sanity in place of misery and madness. European Europe—that is, Britain, Holland, France, Germany, and Italy—are not quite aware of the thickness of the clouds that are gathering against them in the lands of Java, Japan, China, and India. The foundations of society have been shattered by the contact of Asia with Europe. Chaos will mark the future relationship between the two Continents if a spirit of understanding and goodwill is not fostered.

It is imperative that men and women of spiritual perception should understand the deeper issues that are before us and turn their minds

seriously to the challenge which comes from an Asia that is in revolt against Europe politically and economically. The European nations have been carrying out a policy of Imperial expansion in the East for the last 150 years. Along with this Imperialism has gone out a policy of economic supremacy working under the garb of "civilization". Further, this Imperialism and economic expansion have had the help—unintentionally—of the subtler forces of religion—the religion of the marching hordes, *viz.*, Christianity.

These three influences have produced results which were not expected by the originators of this contact. Each one of them has played its part, and each one is being opposed by the intellectual leaders of those very people whom it was meant to uplift. By fair means or foul the Europeans found themselves masters in Asia. Going out first as simple traders, they were able to win for themselves a position of unchallenged authority and have maintained it by force of arms for the last century.

Wherever Imperialism has gone it has brought with it certain benefits. The men who put this doctrine of an Imperial responsibility into practice were, on the whole, of a very high mind, and sought quite sincerely the aid of capitalists of their own lands. They were able to give to the lands under their control an orderly form of Government, and "the substitution of the rule of law for the exercise of arbitrary action based on the will or personal desire of the ruler". They were able to introduce methods of economical development based on scientific technology. They were successful in establishing welfare schemes and centres of service. By the assistance of religious bodies they were also enabled to give to the various people the benefits of medical knowledge and a new cultural contact with the outside world.

In fact, it would be true to say that all over the Christian world the capitalist system has kept the religious and philanthropic institutions alive. The Church as a whole has depended upon this system and somehow unconsciously has been led to support it. And while the proletariat has benefited by these institutions it has never lost sight of the feeling that philanthropy and religion cannot stand for an absolutely democratic form of society. The influence of this outlook is being felt in Asia as a whole.

Christianity has produced beneficial results in Japan, China, and India. It has given to these lands some of the best results of medical research. It has also helped to break down the walls of orthodoxy and superstition in some measure. But the reaction against it is now great because it is considered as the left wing of an Imperial or economic policy. Its service to Asia would be trebly useful if it could be dissociated from its connexion with what are known as the "Exploiting Nations". As a matter of fact, the intellectual groups, though awakened to a sense of responsibility and service to the masses by

the teachings and ideals of Christ, are looking beyond the systems of Christianity to something quite different for the uplift of their people. And that "something" is to be found, in their judgment, not in any religion but in science and a new economic doctrine.

China has quite frankly, it seems, turned its back on religion and stands for scientific progress. The younger generation of Asia generally are reading greedily the writings of men like Bertrand Russell, John Stuart Mill, and the Huxleys. They are studying the economic theories of Communist Russia in order to bring prosperity to the masses. They cannot find in the old economic methods of an Imperialistic policy any chance for the uplift of their people. Ninety per cent of the people of Asia are living on the land. How can these peasants escape from the clutches of the money-lenders? How can they appeal against the rapacity of the landlords? How are they to raise their voices against the oppression of the petty civil and police officials? What will bring them greater medical relief? Where are they to find sufficient nourishment for their starving bodies? Answers to these questions have to be given, and it is the young intellectuals of Asia who are determined to give them.

The Young Asiatics are frankly critical of the autocratic system which gives power to the oppressors. Behind the Hindu-Moslem controversy in India lies not a religious problem, but an economic one. The tenants and peasants who are Moslems are in the clutches of the Hindu landlords and money-lenders. The Hindu and Sikh peasants are exploited by the Moslem Nawabs and Zemindars. It may even be that the Hindu is hard on the Hindu, the Moslem on the Moslem, and the Sikh on his own co-religionist. It is not religion but the system of land-ownership which keeps the peasants poor. There is little hope of a radical change from those who depend upon a feudal system for the maintenance of their authority and prestige.

It was rather significant that at the Round Table Conference the one thing that the British Government would not concede was the control of the financial machinery. India can have all the Parliamentary institutions she likes; she can arrange her own franchise as she wants; she can have the Indianization of the public services up to ninety per cent if necessary; but the one thing India cannot have is the control of the Army and Finance. The two seem to be so closely linked up with each other. Mr. Gandhi, on his side, would rather go without all these offers of self-government if his country could only get full control over her economic and financial policy. He felt that the foreign ruler had made India a virtual slave of the British people by granting concessions and privileges to the industrialist, the plantation proprietor, the import and export agent, and the international banker. An expensive and powerful administrative and military machine was being maintained which was out of all proportion to

the standards of Indian life. For its efficiency, if the taxes and revenues of the country were unable to meet the demand, the London market was always open to raise fresh loans at a higher rate of interest than would be offered for State loans in England. So while India was able to balance her Budget on paper, she could do it by getting into deeper obligation to Western financiers. How was this vicious circle to be broken?

Problems of this nature have given rise to what is known as the Nationalist movement, which demands for each country such freedom as will enable her to defend herself against foreign influence economically and politically. The only difference, and a very serious one, between Gandhi and the youth leaders in India is that the former stands for a spiritual foundation of the State, the latter will give no quarter to religion in any shape or form. The more thoughtful and serious minded leaders of India and China who believe in spiritual values are frankly in the minority. They are further puzzled as to how they can bring about some kind of harmony between the onslaught of modern economic forces and the best ideals of indigenous systems. Under pressure of the demands of the modern industrialist and Imperialist the old basis of Asiatic society has broken up. The cords which kept the family, the tribe, and the caste together have been rent asunder. Western education has brought with it a sense of individual liberty. The old idea of "Dharma" or Duty to the community is being replaced by the conception of individual gain no matter how it is achieved.

The institutions of Colonial England have gone further than of any other land in moulding the political life of Asia, but it is France which has given new social ideas and created a Radical leadership. It was in Paris that the Revolutionary and Anarchist leaders of Asia were produced. The French doctrine of equality and the "Rights of Man" made a profound impression upon the Asiatic mind. France gave rise to the intellectual leaders who resented the inferior position imposed upon them by the West. The founders of the Kuomintang of China had their inspiration from French political and social literature. The Socialist leaders of Japan were educated in Paris. India's anarchists also found shelter in Paris and carried on their propaganda from there. This element has never been very strong in India, but it is growing now through the reaction against the present Ordinances imposed upon the country, and also through the increasing contact with Russia.

We need, however, to understand more fully the contribution that Britain has made, intentionally and unintentionally, in awakening the political consciousness of India. In the first place, an independent Judicial system which in principle would be free from executive control was brought over from England. The Courts of Law have a prestige

and authority in India unknown in any other Asiatic country except in the British Crown Colonies ; but it is equally true that an autocratic government has been longing to bring the Judiciary under its control. The only way this could be done was to bring about a change in the laws of the land by special legislation. In the last two years we have seen some extraordinary regulations passed, and the Courts have been circumscribed in their powers and their independence taken away in that they have had to decide cases according to the declarations of the Government. About twenty years ago, the significance of the British Judicial system was understood and its value recognized when political offenders, convicted by English Magistrates on grounds of law and order, were able to appeal to the High Court and sometimes get released by the English Judge, to whom the complicated question of law and order did not matter so much as the merits of the case from a legal and judicial point of view. While the executive officers felt it their duty to support the police and Secret Service agents, the Judges of the High Court wished for more definite and conclusive proof than the mere statements of a conscience-less police. India also learnt that in the eyes of the law, theoretically at any rate, there was an equal chance for rich and poor, high and low ; that the Brahmin was as much a citizen as an outcaste and *vice versa*. Thousands of barristers and lawyers have gone through the Law Institutions of London, Calcutta, and Bombay, drinking deep at the fountains of the British Judiciary system, and as they have become leaders in the political movements these lessons have played a great part in giving them a sense of justice and equal opportunities for all.

The second influence of England on India has been the introduction of the newspaper to give expression to controversial ideas. It was first brought into being by the British trader who went out to India. Calcutta was the first city where this modern instrument was created. There has been a great struggle in India and the East generally between the administrator and the trader. The latter has frankly gone out in the past for personal gain. All his energies were bent in that direction. He demanded preferential treatment ; he did not wish for interference by the Governor in putting his own economic theories into practice. He therefore wished for an organ through which he could create a spirit of unity amongst his own fellow-traders, and oppose a Government policy which might on the one hand interfere with his methods of business and on the other protect the native interests. The trader expected his own countryman, the Governor, to be on his side. It is tragic how time and again the authorities had to give in to the demands of the commercial interests. This weapon of using the Press for propaganda was soon utilized by the Indians. Newspapers in English and the vernacular sprang up all over the country to do exactly what the British community was doing. Political

and economic grievances began to be discussed. British commerce continued to expand and, with its rapid growth under favoured conditions, became so strong that no official dare stand out against its demands. Governmental policy therefore began to be influenced by British economic forces, and the Anglo-Indian Press became the champion of the Government, which was now an ally of commerce controlled by the City of London. During the Viceroyalty of Lord Ripon the commercial forces became very restive. He had some extraordinary ideas of giving recognition to the Indian in his own land. He was dealt with severely by the traders, and they even had a plot to overpower the Guard, tie him hand and foot, and send him back to England on a boat specially chartered for the purpose. We see from that time onwards the rise of a definitely Nationalist Press which began to criticize the British contact with India in all its phases. That Press was also able to give news to its readers of the events in other lands where forces of self-expression were at work.

The third thing that India learnt from the British was the method of expressing opinions at public meetings. Town Halls in different parts of India became the meeting place. The Viceroyalty of Lord Ripon had given India the system of Municipal Government, and with local self-government grew up the Town Hall. The intellectual groups met here to pass resolutions of approval or criticism of measures introduced by the authorities. It was an easy step from these municipal protest meetings to the realization of the need of an organized political opposition. It was from this that the Indian National Congress developed. This organization has grown from strength to strength as the years have gone on.

While the Congress grew in India, China was also passing through a process of Nationalism under the inspiration of Sun-Yat-Sen. Both these Nationalist movements are passing out of the stage of being Reformist to becoming Revolutionary, expressing themselves in political terrorism and Socialistic Republicanism. This evolution is due to the increase of students from Asia who come to Europe for education, and are convinced from their study of events here that only a revolution can shake the forces which are controlling the destinies of their own people. Moreover, they feel that the Republican and Communist and Socialist movements in Europe are the result of those very influences which now prevail in India, China, and Japan. Before it is too late we must try to understand the significance of a remark made by an Indian economist :

If the revolutionary principles have found acceptance among some young men in Bengal, the fact is traceable to conditions, economic and political, which are more or less independent of all propagandism. The teacher or preacher may incite but he cannot create the nursing ground from which the revolutionary draws his inspiration and support. The writings of the pamphleteers would have fallen upon barren soil if the

conditions in France, political and economic, had not prepared men's minds for the acceptance of revolutionary ideas.

I have tried in an inadequate way to summarize what in my opinion are the outstanding features in Dr. S. K. Datta's *Asiatic Asia*. Dr. Datta has had a unique opportunity of studying the forces at work amongst the young men of Asia, and found a great similarity upon fundamental issues. No minister of religion or teacher should be without a book which must be read not once but thrice to grasp the seriousness of the situation. Our notions about the sleepy and dreamy East will soon vanish. We shall see the once sleepy giant very much awake, rudely shaken from his slumbers by the West. And the awakener will either have to cross swords with him or the two will have to harmonize their relationship with each other. All ideas of superiority and inferiority, of exploitation and servitude, will have to be replaced by the healthier ones of co-operation.

In the enthusiastic desire of the youth of Asia to serve the masses the Christian Church must offer its assistance. Even though in their protest against religion as a dope and Christianity as the handmaid of Imperialism the Nationalists of India and China may prohibit the touching of the Faith of the Nazarene, yet the opportunity of silent witness through service, loving and sacrificial, will bear fruit. The Church in these lands will need still more strength and help to save the intellectual groups from atheism and materialism. The masses will be saved from a catastrophe only if their leaders can be filled with the ideals of Jesus. The grace and love of Christ can yet penetrate their hearts and minds, and increase them in the knowledge of God. Best brains on both sides, which have been sanctified by the Wisdom of God, need to come together and help Asia and Europe to live together in the bonds of peace and fellowship.

SHORAN S. SINGHA.

YOUNG PIONEERS.

TRAINING CHILDREN FOR CHURCH MEMBERSHIP.

I THINK most of us who have been Sunday School superintendents and who as ministers have assumed responsibility for the religious training of our boys and girls must have noticed that compared with the keenness of our Scouts and Guides there is a certain easy-going spirit about our Sunday Schools. Even when the attendance is good and the conduct satisfactory one can seldom say that there is the same earnestness and zest that characterize the week-day activities. This is not a personal matter, because the same person may be running both organizations, nor is it because Scouting demands less—the contrary, it demands more. The real reason is not far to seek.

It is that in Scouting the boys are trained to achieve a definite object. Their training is graded and achieved in stages with appropriate tests, each step being marked by the granting of a badge; in addition there are proficiency badges, and at the end of his training the Scout passes into the Rovers.

Some years ago it occurred to me that it might be possible to raise the whole standard of my Sunday School by remodelling somewhat after the Scout plan; needless to say, this was not intended to interfere with the usual week-night Scouting activities. Our aim was to make each Sunday afternoon an hour of definite training with a definite object. What was that object? It was to prepare the boys and girls for junior membership in the Church, and it meant that our Sunday School became not just an open meeting in which boys and girls might spend a pleasant Sunday afternoon, but an enrolled company in which they passed through a series of steps and received definite training.

I am ready to admit that this method is not perhaps suitable in many cases, but, on the other hand, the large and well-equipped Sunday School has sometimes rather set the pace for the rest of us, and our leaders have devised elaborate methods suitable for such schools but very difficult to put into operation in small Sunday Schools. The majority of schools are on the small side and in many cases the staff is also very small indeed (sometimes, indeed, the only capable member is the superintendent or the minister himself), and the teaching, while devoted, is not of a very high order. It is particularly with the small school in view that I recount this experiment and would like to see it tried out and adapted to local circumstances.

The essence of this scheme is a conception of the relation of the child to the Christian Church which is not always to be found. It will not be acceptable where keen Church consciousness is lacking. It implies that the minister regards his adult congregation as a band of disciples pledged to the service of God's Kingdom and his Sunday School as a definite training ground where boys and girls are prepared for membership. It should be made clear to the teachers, parents, congregation, and the children themselves that this is what the Sunday School essentially is. This will lift it to an altogether higher level of earnestness and purpose. It also implies that as a matter of course the senior children will pass into the Church as members. From beginning to end the instruction is not simply in the Bible or Christian conduct in a general way, but points forward to a final dedication of the trained boy or girl to the cause they have been taught to love and serve. This should serve to bridge the unfortunate gap which still often exists between the school and church. Needless to say, it requires a leader who fully understands this purpose and can be trusted to work closely with the minister in

achieving it, and, on the other hand, the success of the scheme is quite impossible unless the minister takes a sympathetic interest in its working out which will lead the children to regard him as their intimate leader when they come to join the Church.

The first thing we did when we introduced this method was to take all the children from eight to fifteen as our material and give them three preparatory lessons on the Christian Church without indicating at the moment what we intended to do. We gave them first of all a story from *Acts* on the founding of the Church, then a story of the early Christian martyrs, two stories from the Middle Ages and the Reformation, and finally the life of a modern Christian hero. We were careful in this course to emphasize the continuity of the Church as an organization designed to spread the spirit of Christ in the world and to inspire practical brotherhood and reform.

This preparation completed, we gave the children a special lesson entitled "Be Prepared" (the Scouts' motto), commencing with a reminder of what Scouting and Guiding is, a kind of apprenticeship to the backwoodsman or old Scout, preparing the boys and girls to be useful citizens, to be resourceful, trained, and disciplined, and useful in emergency. We went on to explain that we were going to make our Sunday afternoon gathering a similar kind of training to prepare us all to join the Christian Church, that Church being—as our lessons had shown—the army of Christ in the fight against sin and selfishness. We then gave some other examples of apprenticeship and initiation, in primitive tribes, in the Middle Ages, and the use of Knighthood. We concluded by singing Bunyan's *Pilgrim's Progress* hymn and with the very fine Scouts' Prayer, which is no doubt familiar to all.

During the week the teachers and one or two selected boys and girls met to work out the programme for the following Sunday. They were to be the Patrol Leaders. At this meeting we explained that we were first of all going to divide the school, which consisted of about fifty children, into six patrols. Each patrol was to choose a Christian hero as its patron Saint, and at the end of three weeks the Patrol Leader and his patrol would be expected to have made a hall banner about eighteen inches across and cut out of stiff cardboard, covered with silver paper, and with the emblem of their Saint appliquéd in coloured paper. This banner would then be hung on the wall where the patrol sat.

We next arranged that the whole assembly of Pioneers would begin to work for the equivalent of the Tenderfoot Test, which we proposed to call the Novice Test. This we devised very much on the lines of the similar Scout and Guide tests. It was as follows:

1. *To know the Christian Vow.*

I promise :—

1. To fight against selfishness.
2. To be loyal to Christ and His Church.
3. To obey God's law.

2. *To know God's law.*

1. Thou shalt love the Lord thy God with all thy heart.
2. Thou shalt love thy neighbour as thyself.

3. *To know the Christian signs and salute.*

We deliberately introduced one or two of the traditional Christian symbols here, not that they are of any intrinsic value, but quite deliberately to add a feeling of interest, since boys and girls are always keen on signs and symbols. We therefore explained that in early days the Christian salute was the open hand raised shoulder high and the greeting "Peace." We also drew on the blackboard, and the children copied, such signs as I.H.S., the Maltese Cross (now of the St. John Ambulance Association), and the Labarum.

4. *To know the stories of the following heroes and Saints.*

St. Alban, St. Francis, Martin Luther, Florence Nightingale, Shaftesbury.

5. *To perform a month's service.*

This is also similar to the requirement for the Tenderfoot Badge, but with us it involved not merely attendance on Sunday afternoon, but at church, there being a special hymn and story for children at the morning service.

On Sunday the boys and girls were mustered in patrols and before the service we explained exactly what we were going to do, that we were going to begin every Sunday afternoon by reciting our Pioneers' Promise and affirming our membership of this new organization.

We designed this little ceremony very carefully, re-arranging the chairs in the form of a hollow square and spreading a large flag with the cross of St. George on the table. After marching in we remained standing while the superintendent said, "The Lord is in His holy temple", and the children responded, "Let all the earth keep silence before Him". There was then a moment of complete silence, after which we all sang, "We bow in prayer before Thy throne, O God" very softly; then a chord on the piano which was the signal to sit. Then a question was directed to the children by the superintendent. We varied this from time to time. The first question was, "What are we, boys and girls?" Then a selected Patrol Leader, who had been told it was his turn to reply, would rise and say clearly, "We are Pioneers, training to join Christ's army, the Church of God". Then we would immediately sing a rousing hymn such as

Soldiers of Christ, arise'' or the Pilgrim Hymn. This concluded the evening ceremony and we at once separated for classes or patrols.

Each patrol then occupied itself for fifteen or twenty minutes in working at the first tests, which we hoped to master in three or four weeks. This meant that the Promise and the Law were learned off heart, the Christian signs were carefully drawn, and then not only the stories of the four Saints told, but the patrol was thoroughly filled in the main facts about these heroes and little summaries of their lives were written in note-books. The superintendent made arrangements to pass the boys and girls through their tests either after Sunday-school at the end of three weeks or at a special meeting during the following week.

At the end of this patrol instruction the Pioneers re-assembled for a short closing service. This consisted of a hymn and a reading, the latter carefully selected and usually presenting a vivid picture of some aspect of religious training and discipline, either from the Bible or from stories of the Church. This was followed either by a short song with sung responses or one of our prayers, which we learnt and repeated aloud together. I may say that the boys and girls after a little practice became quite good at repeating reverently and harmoniously these carefully selected prayers. Before introducing such a prayer into the service the Patrol Leaders and teachers went through it at the patrol meeting, in order to familiarize boys and girls with it.

The passing of the Novice Tests occupied about three weeks. This was followed by a Ceremonial in the Church, conducted by the minister, at which the whole Company was enrolled, Novice badges awarded (a black cross in a black circle on a red ribbon), and a small banner presented to the Company.

We then went on to the next stage in our training—preparation for the equivalent of the Second-Class badge in the Scouts, the Companions' Test; this included such tests as the following:

1. *Six months' service.*
2. *Extracts from the Sermon on the Mount to be learned by heart.*
3. *Work for foreign missions.*
4. *To know the Christian commandments.*
5. *Service for others.*

This includes some organized good turns worked out by the patrol during the week, such as visiting old folk, or taking flowers to the sick, etc., etc.

6. *To know the stories of St. Francis, Joan of Arc, etc., etc.*

Here we added some more Saints and heroes to our list.

A few words of explanation of tests three and four may be added. The work for Foreign Missions was organized by the Patrol Leaders. Firstly there were collecting boxes, one for each patrol;

to these they not only contributed but gathered funds by earning money in simple ways. The boys and girls also met on a week evening and made simple toys and materials of use to missionaries working with children.

The Christian commandments were embodied in a little catechism of our own which I hesitate to put into print because it does not pretend to be anything final or perfect. We worked this out in our preparation class and although no doubt we did it very badly, we very much enjoyed doing it, and I think a great deal would be lost if those following in our footsteps did not try to work out their own too. Briefly, it was built upon the Pioneers' Promise, "To fight against selfishness, to be loyal to Christ, and to obey God's law." Under the first heading we devised three lessons describing the chief kinds of selfishness which Christianity has warred against in the past. This included *slavery, etc.* Then we talked about forms of selfishness which are still to be defeated in the world, and against which the Christian Church must fight; this included not only personal selfishness but also such things as *war*. The story which concluded this little course of lessons was "*Fierce Feathers*", which, as most people will know, is a vivid and delightful account of how the Quakers overcame the Red Indians by the power of love. We then had a couple of lessons on loyalty to Christ and the Church. These were based upon the principle of loyalty to those who are masters of their craft. How does a man learn to become an airman or a sailor? How does a girl learn to become a nurse? We have to find our master and learn by loyal discipline, we have to enter the craft as apprentices, as apprentices, as probationers, just as boys learn seafaring and girls learn nursing. It is not difficult to find Old Testament stories and stories from Church history illustrating these virtues of faith and loyalty. In Florence Converse's *House of Prayer* there is the beautiful story of "Tarcisus".

Our next task was to construct a little course of lessons explaining God's law.

Thou shalt love the Lord thy God . . .

Thou shalt love thy neighbour as thyself.

This again I am not going to attempt to describe. As a matter of fact we can work in a good many of the ordinary graded lessons here, but I think they should be selected from the Course and adapted to this special purpose. Towards the close of this six-months' course further examinations are held and badges awarded. We call this badge the "Companions' Badge" and we made the distinguishing notes of a Companion "Brotherhood" and "Work". We designed a special little badge to pin on coat or dress, and when the boys and girls had passed this test we had a special ceremonial for the admission of "Companions".

On this basis it will be seen that other tests and badges can be worked out. For instance, there will be the grade corresponding to the first-Class Scout. This will be the "Disciples' Badge" and will be virtually a preparation for junior membership at the age of fifteen. There will also be various proficiency badges such as *Missionary* (knowledge of, and work for, foreign missions), *Samaritan* (first-aid, nursing, care of sick), *Musician* (ability to play a hymn on the piano, singing, and to lead responses), *etc.*, *etc.* When half the company has the "Companions" another banner can be constructed and presented. It is very good fun to meet on a week evening and make these banners, and the girls can meet and make the badges.

It will be realized that new children joining the School will, as with the Scouts, begin with the Novice Tests, and some method of instruction will have to be devised for dealing with recruits. We had a waiting list and admitted them only at the beginning of the quarter. Far from being a drawback, this is an advantage, since every child passes through graded training and the series of tests, no matter when they join the School.

It will be seen that a very important part of the work is the weekly telling of the Patrol Leaders. There is no reason why senior boys and girls should not share in this work, since the telling of an elaborate story is not in any wise the essential part of the training. If a long story is to be adequately told, this task should be reserved for the superintendent or someone who can do it really well to the whole school. The simple facts about the heroes and Saints can be quite well told by senior boys and girls, particularly when it is remembered that in each case only a simple outline has to be mastered by the members of the patrol. In the Scout Troop the Patrol Leader is to instruct his boys in the stories of St. George, St. Andrew, and St. Patrick, and as a rule he does it quite well.

This preparation class will also plan out the programme for the following Sunday and each leader will give some report as to the progress made in mastering the tests in his patrol. Most of the time will therefore be occupied in planning the work and in the Patrol Leaders making certain that they understand thoroughly the simple points about the Pioneers' Promise or about the tests which have been indicated above. It should be clearly understood that the fuller exposition of these principles and the telling of longer stories to illustrate them should be the work of the superintendent or a special person chosen for his ability in this direction.

I have not mentioned many other interesting activities which can be devised under this scheme, such as Patrol Competitions, Church Grades, Dramatic Work. Most excellent little plays dramatizing the ideals of the Company can be performed, not necessarily as an entertainment for others but rather as part of the Company's ordinary training.

Then entertainments to raise funds for charities should be definite part of the programme, and also Carol Singing for a similar object. The number of such entertainments should be strictly limited or the work of the Company will suffer.

The minister who will make the most out of this method will be either one who leads it himself or who can come down to the initiation ceremony, the enrolment of "Companions", etc., and lead the department for these special occasions. In fact these special services might well be held in the church and the organist asked to come down for the afternoon. Once again, it is quite obvious that this scheme would not be of very much service to large and highly organized schools which are already doing their work about as perfectly as it can be done. It is offered firstly to the smaller schools and secondly as an auxiliary to those ministers and superintendents who have this quite definite view of the Church and the relation of the Sunday school to it.

This must not be taken in any sense as a cut-and-dried scheme; it is very elastic and can be either greatly simplified on the one hand or considerably elaborated on the other. The badges and banners can be reduced to a minimum or even left out, though I think this would be a great loss. On the other hand, those people with a gift for devising ceremonial and carrying it out successfully will be able to make a very great deal of the suggestions thrown out. Similarly there is no reason at all why the tests should not be varied considerably, and of course the list of heroes is quite an open one. When this experiment was first tried the resulting increase in enthusiasm and earnestness was so marked that it appeared to be a method which would be welcomed by many others who long desired to lift the Sunday-school work on to a higher level.

I am greatly indebted to my old friend, the Rev. Philip Carrington, who originally suggested this scheme to me but in a form suitable only to members of the Church of England. As adapted to the Free Churches it is an altogether different thing, and it would not be fair to saddle anyone but myself with the responsibility of it.

JOHN LEWIS.

COTTAGE CENTRES FOR RETREATS AND CONFERENCES.

AMONG its many titles to distinction our age may perhaps claim to have re-discovered the value of group fellowship. In ways too numerous to mention its possibilities are being exploited to-day by old and young alike, inside the Church as well as outside it. The success of the "Oxford" Group Movement, for example, may be taken as a symptom of the times in which we are living.

Conferences, however, tend to be somewhat costly affairs, whether held at hotels or boarding-houses, or at one of the many centres specially provided for the purpose. There must be tens of thousands of young people who have come to know something of the delight, the enrichment, and the stimulus of group fellowship, but who have so far been restricted to the night of their weekly meeting because of the impossibility of arranging anything of a more extended nature. In Scotland the need has long been felt for the provision of centres smaller, cheaper, and more accessible to the larger towns and cities than our northern counterparts of Swanwick and High Leigh. To Dunfermline¹, or at least to West Fife, has fallen the honour of pioneering this field.

In the early summer of 1931 the Scottish Student Campaign Movement joined forces with one or two of the churches in the Dunfermline district, and together they acquired for an experimental period the little old-fashioned cottage of Glassiebarns, beautifully situated in the historic Parish of Carnock and only some three and a half miles from Dunfermline itself. A good motoring road carries you to the very door, but not an inch further. Behind rise the hills, well-wooded, to nearly eight hundred feet. From the garden in front only one other human habitation is to be seen. On the ridge beyond were encamped, in the year 80 A.D., the forces of Agricola, opposing the defending army of the Picts. Beyond are the moors, where one can wander knee-deep in heather. It is terrain at once historic and beautiful, and a more ideal site for such a purpose could hardly be imagined. The accommodation is not large—just two rooms, a “but” and a “ben” with a little pantry between and an outhouse attached; but there is space in the garden for erecting several bell tents.

What the Board of Management contemplated was the provision of a centre where small groups could meet on a definitely religious basis in surroundings at once restful and beautiful. It was their hope that existing bodies would take advantage of the facilities afforded and that experiments of one kind and other in group fellowship might be carried through here.

The Board of Management began without any funds whatever. Its appeal for gifts of furniture and fittings met with a ready response, and from the ranks of the young people of the churches voluntary labour was abundantly forthcoming. Whitewashing, papering, painting, cleaning, were all done as a contribution to the work, as were transport, plumbing, and joinery. The young folk worked with will, and when the official opening took place early in May of 1931 the promise was certainly bright.

¹ Dunfermline, the old capital of Scotland, is a town of 35,000 people, largely industrial.

Now after eighteen months the Board is able to look back and survey the experience gained. The Cottage has seldom lain long idle. Girls' Associations, Y.M.C.A.'s, Student and "Oxford" Groups, Sunday School Teachers, and others have claimed it for longer or shorter week-ends and not infrequently for mid-week periods. On several Wednesdays (the local half holiday) last summer and this, the Board has carried through a Missionary Day, securing the services of an Indian, African, or Chinese worker on furlough, conveying a party of twenty or more out and back by specially chartered motor bus, and affording the opportunity of conference and fellowship that brought missionary and supporters very much closer to one another than the ordinary type of deputation work makes possible.

So successful indeed has the venture been, and so outstanding the results achieved, that the Board of Management has just purchased a derelict church and manse in the country, five and a half miles east of Glassiebarns, with a view to the equipment of a second and larger centre. At Glassiebarns itself we have added two bell tents, and were booked not only for every week-end until mid-September, and for several single days, but for three whole weeks.

Much valuable voluntary work has been done in the way of making additions to the amenities, both in the garden and in the cottage, and more is contemplated.

To mention one point alone, the suggestion has been made that one of the two rooms—say the sitting-room, in which groups naturally meet for their sessions—should be hung with pictures of incidents in the story of the Church in West Fife, from the birth of St. Mungo on the beach at Culross, early in the sixth century, to the present day, in order that something of the wealth and challenge of the historic associations of their own area might be brought home to the hearts and minds of our young people. The kitchen, where parties "mess", it is proposed should be hung with photos of the beauty spots in our own neighbourhood, many of them known only to the enterprising hiker. In this way it is felt that something of the wealth and charm of their own little corner of Scotland would be brought home to the rising generation here.

A word or two about the arrangements made and the facilities afforded. Parties are required to do their own cooking and catering, the Board giving them any assistance in its power where necessary, by way of advice. On arrival they find that crockery, cutlery, and cooking utensils have been provided, that in addition to the excellent kitchen range there is a good-going paraffin stove, and that in summer, if the weather is fine, meals can be enjoyed in the garden. It is one of the outstanding and delightful features of Glassiebarns that there is no caretaker and no staff, and that groups who come there for a period of retirement and fellowship have the place entirely to

hemselves and can make their own arrangements as to hours of meals and programme for the day. How often has one found, in other circumstances, that just when discussion was getting really interesting the dinner gong rang, and servants, and perhaps other guests, and always the convenience of those who were not of the conference party, had to be considered, and the closure reluctantly applied! Glassiebarns obviates all this.

One or two stipulations the Board of Management does make. Each party is required to leave beds and bedding, crockery, cutlery, cooking utensils, and all the varied furnishings of the cottage in the condition in which they found them, any damages being made good. When every party is required to submit its programme beforehand for approval, or at least to give some indication as to the nature and purpose of the gathering, that the Board may be satisfied that it comes within the scope of what this Centre exists to provide. There is "Log Book", at Glassiebarns, and in addition to inscribing their names in the "Visitors' Book", every party is required to make an entry, longer or shorter as the case may be, in "The Log"—telling who they were, and why they came, what they found, and how they were received. Needless to say already "The Log" makes intensely interesting reading, and we have heard of more than one party the majority of whom spent the intervals between sessions eagerly studying its earlier pages!

One further stipulation of special interest is that in addition to paying the modest charge required, namely, 8d. per head per night for three nights or less, and 6d. per head per night for four nights or longer (this including beds and bedding, fuel and light, together with the use of equipment), every party is asked to make a contribution to the Thank-Offering Fund which the Board is building up. The aim of this Fund is to make possible the sharing of the facilities provided by the Cottage by those who could not otherwise hope to participate in its delights. To give one or two examples. Last autumn the Board invited fourteen unemployed men, carefully selected and of different ages and occupations, to be its guests for a long week-end. They were furnished with particulars of schemes for the social, moral, and spiritual welfare of the unemployed in other parts of the country and were asked, with their knowledge of local needs, to draft one for Dunfermline. As a result of the spiritual impetus given by that week-end's fellowship there came into being the Dunfermline Unemployed Facilities Scheme, one of the most comprehensive bits of work of its kind in the country.

This spring a joint week-end was held of University students and men from other fields of life, the subject of conference being "Where the Church is Failing, and What We Can Do To Help." The Board met the expenses of several unemployed men—joiner, engineer,

miner—and their contributions to the discussions were among the most vital of all.

Later in the summer a Bible Class leader brought a group of twelve, all unemployed, from Clydebank. The Thank-Offering Fund enabled the Board materially to reduce the cost of their visit.

Already other areas are looking with friendly interest and growing envy to this little red-roofed, white-washed cottage sheltering beneath Craigluscar Hill, and arrangements have been discussed with a view to exploring the possibility of opening up a chain of similar centres across Scotland so that every area of, say 100,000 population, would have its own counterpart of Glassiebarns. In an age when the spirit of the hiker and the enrichment of the fellowship of the group are alike characteristic and symptomatic the possibilities of such a venture are not lightly to be estimated. So far one such centre has actually been opened.

D. P. THOMSON.

ARTS AND CRAFTS AND THE CHURCHES.

A CLASS in Arts and Crafts, which we began a year ago, is proving itself to be attractive to its members and a valuable help in the life and work of our church. A class of this kind—Guild we call it—begins with an initial advantage: it appeals to that something in all of us we call the passion to create. Besides this, it is no small help that Arts and Crafts are in fashion just now.

Obviously, the first step in forming a class is to find a leader who has suitable ability. Here, we were most fortunate, one of our deacons being a schoolmaster and a certified teacher of wood-work. Scarcely had we begun when we made a pleasant and very heartening discovery; within the circle of our own small church and, hitherto, all unknown to us, we had able teachers of wood-carving, leather-work, basket-making, bead and flower work, together with painting on glass, canvas, and wood. The opportunity of service produced the teachers.

Other important things followed; interests and abilities were pooled and shared; a teacher in wood-work became a learner in leather-work, and one who showed others how to make a basket or a hammock was paid back in being taught how to carve wood or to paint a vase. Thus teachers became pupils and pupils teachers.

The class meets weekly and goes on from seven to ten; no charge is made for tuition; each member buys his own material which is purchased by the leader and supplied at cost price; we have a work-bench, and tools are lent and borrowed freely; members give a copper or two each week to meet the cost of lighting and heating the room.

Happiness, friendliness, and fellowship are the soul of the Guild. In the summer the members had organized rambles along the cliffs of our little sea-side town or to some village of interest.

As the days shortened, work began anew and with a church Sale of Work ahead it was decided to provide a stall, each member promising to make and to give at least one article. What a stall it was! There were book-ends in carved oak, baskets in various shapes and colours, painted boxes, leather-work, a meat-safe, ironing boards, knife-boxes, stools covered with sea-island grass, a landscape done in water-colours, and an artistic bird-bath made of concrete—and made by a lady. It was a fine show, all home-made, or rather, Guild-made. The stall cleared over £17. The present writer, whose fingers are all thumbs, made, but not without much tribulation, a bird-table which sold for £1.

WM. HARROP.

ON LIFE AND BOOKS.

A GREAT YORKSHIREMAN.

The Life of Joseph Wright. By ELIZABETH MARY WRIGHT. Oxford Press.
2 vols. 30s.

A few months ago I reviewed a book called *Great Yorkshiremen*, in which twelve of the many famous men of the county of broad acres were described. One of the most characteristic of all Yorkshiremen was omitted, one whose qualifications should have made him as certain of one of the first places as Herbert Sutcliffe was of one of the first places in the Test Team. His name was Joseph Wright. From Hong Kong a student wrote to Mrs. Wright :

I was out to dinner a fortnight ago, and met some people who turned the conversation to Northern England. They began to boast of the great men Yorkshire had produced, and the Professor's was the first name they mentioned.

It is not hard to see why, for the story of Joe Wright is a saga. Compared with it, even *From Log Cabin to White House* makes a tame story. How Samuel Smiles would have thrilled had he had Joseph Wright as one of his subjects !

Let me quote Prof. H. B. Charlton's summary of Wright's career before following it in more detail as it appears in the amazing and attractive biography which his wife has written :

Joe Wright—the familiarity will be forgiven to a Yorkshireman—spent some months of babyhood in a workhouse and grew into his teens as a mill-hand, speaking only the local dialect and handling a bobbin of weft more deftly than strange instruments like pens, paper, and ink. In his thirties he was deputy professor and from his early forties full professor of comparative philology in the University of Oxford. Before he died he could write himself M.A., Ph.D., D.C.L., LL.D., Litt.D., F.B.A., and so on. In the meantime, constructing comparative grammars of Old English, Gothic, German, Greek, and Latin, he had achieved his magnum opus with his vast *Dialect Dictionary of the English Language*.

As a child I lived in a village some ten miles away from Windhill, the village which will always be associated with Wright's name, and, judging from the early pages of this biography, not altogether unlike it. Wright's memory and Mrs. Wright's skill have transcribed, I should say exactly, the life and outlook of a West Riding township in the second half of the 19th century. As I have read, memories from my own boyhood have flocked into my mind corroborating in many details the contents of the first chapters of this book. Naturally I read with interest that Wright remembered Billy Peel—there is a monument in Windhill called "Billy Peel's Place"—and I wondered if he were connected in any way with my own family. Of Peel, who died at the age of 78 in 1806, Wright said : "He always wore a checker brat to the end of his days. He lost all his money in a Leeds Bank failure". Certainly I remember many relatives of my own who wore "checker brats".

Joseph Wright's father was a slacker, a happy-go-lucky fellow who let work seek him rather than seek for work himself. His father left him £60 and, in the words of one of his sons, "He never struck a bat after wol that brass were done". His mother was a remarkable woman, a real Yorkshire type at its best, "a woman with a varry strong will, but straight" as a

friend described her, with a stronger will than Bismarck's, her son said. When she was married she could neither read nor write, but her love for "Ahr Jooa" constrained her to learn to read when she was 45. She had three books—the *Bible*, *Pilgrim's Progress*, and a translation of Klopstock's *Messiah*. She won the respect of all her neighbours, who turned to her continually for counsel, comfort, and help. To the end of her long day she considered "Ahr Jooa" a child who must be looked after carefully, so dear was he. When, at the end of her days, she was staying in Oxford and her son was dining up Headington Hill, she said: "If Ah'd knooawn 'e'd be walkin' back bi 'isen theear i't dark, Ah'd a gooaan to meet 'im".

All those who know the place the Co-operative Movement has in Yorkshire towns will understand why Mrs. Wright said when her son was showing her round the Oxford colleges and remarking that there were no undergraduates at All Souls, "Eh! but it wud mak a grand Co-op!".

Joseph Wright was born in 1855 at Thackley. When he was five his father got work at Eston, but within a year Mrs. Wright and her three children had to return to their native district, with no home but the Workhouse, where her fourth son was born. Absolutely penniless, she was allowed to live in a one-roomed hovel in Town Lane. There was no furniture, and when the bailiff came to sell up the home to meet the father's debts he gave her 2s. 6d. She got charing to do and soon moved to School Street, Woodend, where was a Primitive Methodist Chapel which the children began to attend. Dufton, the father, joined them and died in 1866.

There must have been great privation in the home, but when he was six Joe began to work, getting 1s. 6d. a week as a donkey boy, going to Saltaire Mills two miles from his home as a doffer when he was seven, his wages gradually rising to 3s. 6d. a week for half-time work. When it was his "morning turn" he had to be up at five o'clock, for work began at six. Naturally he knew the value of money and earned every penny he could for his mother. He said at the end of his life:

I can remember now how my legs used to ache on a Monday morning, when I started work again after some rest on Sunday, but they got right again in the course of the week. I went through many hardships as a lad but I didn't feel they were hardships at the time—I always felt I was getting on.

The poverty of the home appears in the story of how the mother fell asleep over the washtub on Saturday night when she was washing the boys' shirts after they had gone to bed. She therefore could not get Joe's shirt dry soon enough for Sunday School and he had to go in one of her shifts.

Fortunately, Sir Titus Salt was much ahead of his time as an employer, for he not only made provision for the cooking of meals for his work people, but provided some teaching for half-timers. (Joseph Wright, it is interesting to note, never had a full day's schooling in his life.) At this school, Joseph learnt the alphabet, a little arithmetic, and some passages of Scripture, but not to read or write. When he was twelve he was earning 9s. a week at another mill, but then became apprenticed to wool-sorting in order to escape "blind alley" work, cleaning the house on Saturday afternoons while his mother was out charing. He saved every penny he could, and by the time he was fourteen he and his mother were able to buy furniture and live in a four-roomed house, the rent of which was 2s. 9d. a week, inclusive of water and rates.

The desire for education began when he heard the men who worked with him reading accounts of the battles of the Franco-Prussian War in the dinner hour. He determined to teach himself to read and write. He went to a night-school and began to take in Cassell's *Popular Educator*, and

finally to learn French and German. He would read until 2 a.m., get three hours' sleep, and be at the mill at six o'clock. He husbanded time and money alike. When, towards the end of his life, people marvelled that he was able to offer a gift of £10,000 to the University at Oxford, he said :

People here are wondering how I have managed to save so much money. I tell them that I learned how to save or earn money, but that I have always been too busy to learn how to spend it.

Until he was married he never had an overcoat. His view of life and clothes is expressed in the words :

Happy is the man who has a burden just as "big" as he can bear, and never troubles himself about what he shall eat and drink, and with what raiment he shall clothe himself.

Soon he was giving dialect recitations at the Sunday School and then running a night class of his own.

In 1876, having saved £40, he went to Heidelberg for a semester and there he determined to give himself to scholarship. Returning home, he taught for a short time, took various South Kensington examinations and the Matriculation and Intermediate Arts of London University. In 1882 he again went to Germany, this time to settle down for some years. Almost at once he began work on Comparative Philology, which he was to make his own subject. He matriculated at Heidelberg when he was 26, replenishing his scanty stock of money by teaching in an English school there. In 1885 he took the Ph.D. and had already begun his marvellous career by way of translations and revisions of various Grammars. In these years began friendships with German scholars which he maintained to the end of his life, even during the years of war.

His introduction to Oxford came in 1888, when he was appointed to coach women students in German and English for the Association for the Higher Education of Women. Minor appointments at the Taylorian Institution preceded his appointment as Deputy Professor of Comparative Philology in 1891. These years were marked by strenuous work on various Grammars, teaching, examining, the saving of money, and the purchasing of books. His neighbour was Dr. Neubauer, who had to spare his eyes from too much reading by artificial light. He therefore went to bed early and got up at daylight. He said that when Joseph Wright went to bed he knocked on the wall to wake up his neighbour, Wright shouting, "Good morning", and Neubauer calling back, "Good night". It is to Oxford's honour that he was made an hon. M.A. in 1891, the first of many academic distinctions bestowed upon him.

Already the great enterprise of his life had begun to shape itself—the *Dialect Dictionary*. In 1893 the *Windhill Dialect Grammar* was issued, the first of its kind to be published in England. The English Dialect Society had been founded by Prof. W. W. Skeat in 1873, and the publication of a *Dialect Dictionary* had been urged. The task of the Editor was one calling for a great fund of faith, energy, and courage, and it was necessary that the publishers should have an equal supply of these virtues. The Society had already started a fund to assist publication, and its members in different parts of the country were engaged in collecting words. In 1889 such materials as had been obtained were handed over to Wright—a mere million or so slips of paper weighing about a ton. Wright calculated that double this amount was absolutely necessary before the *Dictionary* could even be begun, and he at once set to work. It is safe to say that only one with his combination of gifts could have triumphantly brought the immense task to completion. Correspondents all over the country read books for dialect words and collected them from farm and village. There

red upon Joseph Wright a prolonged snowstorm of slips. Only those who have used the Dictionary can appreciate the work represented by a single page or even a single word.

And when it became clear that a start could be made, all the leading publishers shirked the risk, fearing both the outlay involved and also the possibility of the cessation of the enterprise in the middle. Difficulties like these only served to rouse Wright to greater effort. What would have tempted most men, such as a reminder by the Delegates of the Oxford Press of their "very hard experience of the vast interval which separates the materials for a Dictionary from a finished product", only spurred him on. He set to work to compile a new prospectus and a final specimen page, and announced that if he could get 1,000 subscribers he himself would begin publication, undertake all financial responsibility, and issue two Parts every year. In six months 50,000 prospectuses were sent out, and, writing 30 letters with his own hand each night, he communicated with 3,000 possible subscribers. All this was on the top of his ordinary work, and it is not surprising to learn that sometimes he did not go to bed at all.

Money had to be spent freely, if always with Yorkshire caution. Dictionaries alone cost about £600, and all dialect books and all novels which might contain dialect had to be purchased and read. Slips poured in upon him from voluntary readers by every post, and when they had been classified and examined had to be worked over by the Editor. For a "big" word there would be 500 or 1,000 slips. For the letter "S" alone there were 400,000 slips. But Wright worked away and, after he had kept his promise and got Part I out in July, 1896, there was no doubt about the future of the enterprise if only he could maintain his strength. He was ever a day late in publishing his Parts and, before the end, began to issue three Parts a year instead of two. The size of the work may be illustrated by the fact that Part I, *A—Ballot*, contains 2,166 simple and compound words and 500 phrases, illustrated by 8,536 quotations; the last two Parts, IX and XXX, containing the Dialect Grammar and completing the six volumes, were published in September, 1905, when the total cost of production had been about £25,000. All his savings to date, £2,000, were put into the Dictionary at the start, and it was a great relief when the Government gave him £600 from the Royal Bounty Fund and a Civil List Pension of £200 a year.

It is by the Dictionary that Wright will live, but it is to be hoped that those who make use of it will never be allowed to forget the man to whose courage and heroic endeavour they are indebted. He was to write many other books and to reap the reward of his many labours in the shape of a professorship at Oxford, many University degrees, and the esteem of scholars the world over. But the Dictionary was his *magnum opus*, and to it his name will for ever be associated.

He himself, however, called the Dictionary not his, but his wife's, and it is natural to turn from it to the idyll recorded in Mrs. Wright's pages. He and again he associated his work and his wife together in passages such as this :

It is a work that is a most sacred task for me . . . Had it not been for you, nothing in the world could have induced me to undertake what seemed an impossibility to everybody else. But deep genuine love can overcome impossibilities.

Beneath their brusqueness Yorkshiremen have a strong vein of sentiment and a great love of home, and to read how work and love were so woven adds to the charm of the story of this Yorkshireman's life. It must have required much courage for Mrs. Wright to tell the story of

Wright's wooing and their subsequent life together in such detail, but I instinct was undoubtedly right in believing that the man could not be understood without a full account of what was of supreme importance to him.

Elizabeth Mary Lea, the daughter of an East London clergyman, went to Oxford as a student of Lady Margaret Hall in 1887, and became a member of Wright's classes in the following year. She began to specialize in his subject and was the only candidate in the Honours English School in her year, and got a First. He encouraged her to continue work on the subject and obtained for her the offer of a teaching post in Oxford. This she refused, but in 1893 she accepted a Lectureship in Old and Middle English which he was instrumental in procuring.

In 1896 Wright, now feeling in a position not only to provide for his mother as long as she lived, but to make a home, revealed the fact that he had been in love with Miss Lea for many years. She declined his offer of marriage at first, but his sincerity soon overcame her doubts and hesitations. He himself was very much in love and had no hesitations at all.

I am accustomed to get *the very thing I want*. When I once make up my mind that such a thing is the right thing to take place, I move almost heaven and earth to see that it *shall* take place. I have influenced the destinies of many people in my time, simply because I knew and felt what was best for them.

Again, immediately on his engagement, he wrote :

You know how very great my love for you is, but Yorkshire people have a strange and most individual peculiarity in a matter of this kind. It does really exist. I don't say it because I am a Yorkshireman. Mrs. Gaskell, who wrote the life of Charlotte Brontë, was *not* a Yorkshirewoman. Read the first two chapters, they will speak volumes. We are *not quick, bright people* who make up their minds in the twinkling of an eye. We are slow to make up our minds in serious and solemn matters. But when our minds have been made up, there is nothing under the sun that can change it [sic].

The letters which passed between the two disclose an ideal courtship in which understanding of each other grew, and in October a married life began which was to bring untold happiness to them both. It brought sorrow, too, for the little girl and boy who brightened their home for a few brief years were taken from them : in the chapter describing the children Mrs. Wright is near to the tears which *mentem mortalia tangunt*. We like the reply of Mary, who, her mother having told her that she was old enough to listen to the sermon and that she would be glad if Mary could tell her afterwards just one thing she had heard, replied, "And if I could tell you *two*, would you be twice as pleased?"

This chapter, and those describing Wright's home life, give a picture of an English family at its best. He is revealed as a great lover, a great husband, and a great father, just as he was a great son.

We cannot follow the last decades of his life—his *Grammars*, his lectures, his holidays in Germany and in Yorkshire, his work on the administrative side of the University, and as an inspirer of students. Nor do we propose to describe afresh the unhappy episode of the rejection by the University of his offer of £10,000 for the development of the work specially dear to him—a rejection caused by those jealousies which all too frequently disfigure academic circles. He laboured on as long as strength permitted, and, as he said, "had a good innings". He died in 1930, "Dictionary" being the last word on his lips, and his best epitaph, perhaps, that of the doctor who last attended him : "He seemed to me to be the personification of Sir William Osler's ideal of *Aequanimitas*".

This sketch has failed if it has not shown Joseph Wright as one who owed to the world that grit which is supposed to mark the county from which he came. His maxims help to reveal the man :

It is not what a man addles [=earns] but what he saves that makes him rich.

You cannot become expert at anything without a good deal of work. You must make up your mind to face drudgery. All work is drudgery if you know your job, but you get to like it.

If a man tries to get on with everybody, tries to please everybody, he will never get very far. There is not much in him. If a man has no enemies he is not worth much.

He had a systematizing brain and a great passion for accuracy. If he found an author wrong in facts and statements, he distrusted him altogether, and he was very scornful about many people who pretended to repeat facts. Listening to a gramophone record of a Yorkshire dialect, he said : "Would you like to know how many mistakes there were in that?—"

Probably his outstanding characteristic was the simplicity and singleness of his mind. This appears in every part of his life. He would not leave his wife out for an afternoon walk without repeating :

Sally, put thi bonnet on
An' tak a walk wi' me
Ah'll whisper dahn thi ear'oil [=hole]
Hah dearly Ah luv thee.

As seen, too, in his intense seriousness, with its recognition of the essentials of life, the things of value, its insistence on the great moral qualities and his impatience with the frivolous and petty. Very characteristic are his remarks about the relationship between man and woman.

No man or woman can love truly or deeply in this life *for more than once* There is no room for "views or matters of opinion" in such a serious or solemn question. There are however people who think that even flirting is innocent sport, but it is not; to my mind it is one of the deadly sins. Although I was not brought up on a grand scale, I always at least felt by intuition and common sense, and above all [by] my unbounded respect for womankind in general, that to trifle with the affections of any woman is a most dishonourable act and, as such, ought to be punishable both here and hereafter.

In regard to religion the same insistence on the fundamentals is seen. Though he sat loosely to worship at the end of his life, he was a sincere Christian, who bore his sorrows bravely because he had strong faith in the goodness of God. He used to say :

I could write down all the essentials of my religion on the back of a postage stamp, and leave room to sign my name as well.

His short simple creed enabled him to go through life without worrying. He said to his wife before they were married :

I have never been depressed *all my life* Nothing whatever depresses or worries me when it does not concern you. I have always taken special care to nip in the bud anything that might grow to worry me. As you know, I am an earnest man and look at everything from the bright side

The reverse side of this freedom from worry is that sublime self-reliance which also, it is probably true to say, is as characteristic of the Yorkshireman as his stubbornness and dogmatism. It is amusing to see the effect, when an expected letter has not arrived from Miss Lea in the first week after his engagement, writing to her "This is *the very first time* in my

life that I do not know what to do". And yet, as so often in similar type with this self-confidence there is a strange sensitiveness.

I am a highly sensitive man and feel a slight much more than generality of people. And my sensitiveness is not due to highly strung nerves it is due to something quite different. My simple heart has always yearned for love, sympathy, and encouragement.

This seriousness of which we have spoken does not, of course, imply the absence of any sense of humour. Wright possessed this in due measure. Perhaps the best story in the biography is of a veteran colonel in a London Hotel who was generally to be found in the smoking-room, his language pouring out of his mouth. One Sunday, because he seemed friendless and lonely, Wright made a point of speaking to him, and, finding him very silent and unresponsive, said: "You seem very depressed to-day, Colonel: how's that?". "Sir," replied the Colonel, "I make it a rule never to swear on Sundays."

At the beginning of this sketch we quoted a young Yorkshire professor's summary of Wright's life. At the end we will quote another professor: Sir Michael Sadler, who wrote after Wright's death:

He was one of the greatest of Englishmen, great in character, great in humanity, great in scholarship. His work will never be forgotten. It is built into the fabric of learning. But the power of his will, mind, and method inspired us all. For nearly fifty years he and I were friends, and I am always the stronger for his example. In him, as a great Yorkshireman, my wife and I feel Yorkshire pride.

And Yorkshiremen the world over will add "And so say all of us".

ALBERT PEEL.

FOREIGN IMPRESSIONS.

Das Gebot und die Ordnungen. VON EMIL BRUNNER. Mohr. Tübingen. M.22.50.

Agape and Eros. A Study of the Christian Idea of Love. By ANDERS NYGREN. Translated by A. G. HEBERT, M.A. S.P.C.K. 6s.

It is significant that this great book on Christian Ethics, *The Command and the Ordinances*, should have come from the School of Barth. Barth's own commentary on *Romans* was as contemptuous of Christian Ethics as of Christian Theology. It is God Who speaks; what we have to do is to listen. It is God Who has acted and will act, and we must wait upon His action.

Brunner writes always with more caution than does Barth, but his massive book on *The Mediator* conveyed the impression to some that he was more concerned with Christian Theology than with Christian Ethics. The most pungent chapters of that book poured scorn on attempts to present the Jesus of the Gospels. These attempts are all variants of the one theme: that men do not believe in Christ. And yet it was from presentations of the life and teaching of the Jesus of the Gospels that many of the ethical impulses of modern Christendom have sprung. Not unnaturally critics of the Barthian movement have concluded that he, too, had little interest in the practical problems of the Christian life. The book before us makes it impossible for even the most prejudiced opponent of the Barthian movement to assert that it is "otherworldly" and indifferent to the private and social problems of our age.

It is impossible to give here any adequate account of this massive book, which contains some 550 big pages of text and some 150 pages of notes in small type. It is a book which ought to be translated, for it faces the moral perplexities of our time with a rare sympathy, insight, and competence.

The book has for its sub-title, "An Outline of Protestant Theological Ethics", and Brunner claims that, in spite of the many manuals of Ethics written by Protestants, his is the first truly Protestant book on Ethics in that its teaching is derived from evangelical faith and is thus free from that legalism which belongs to the spirit not of Protestantism but of Catholicism. The present demand for a Christian ethic, he writes, is justified

if it means that it is necessary for Christians to occupy themselves with this question at this time, and that it is a sign of poverty and confusion if the nature of Christian ethics receives no clear answer. But the demand, like the demand for a strong man, may be simply an expression of that fear of responsibility which seeks for an authoritative giving of the Law which will close all questions and prescribe for each man what he should and can do in every circumstance; in other words, it is a demand for the conscience-binding authoritative teaching of the Catholic Church.

Any such attempt Brunner repudiates.

The decisive answer to the decisive questions of life cannot be given by the ethicist or theologian or any other teacher. The problem of Ethics is not to give the answer itself, but the careful consideration of what falls within the horizon of the many problems of practical life. Its word is not final and decisive, but preliminary and preparatory.

Brunner rejects altogether any attempt to turn the words of Jesus into new law. There is only one command, the command of love. And what we have first revealed in the Cross of Christ. Here first is it possible to distinguish between *Agape*, which is unconditioned love, and *Eros*, which even at its highest is always conditioned.

Until a man has died in Christ, and is consecrated, sealed to dedication through that self-dedication of God, Eros and Agape are always intermingled. His love is always conditioned love (*Eros*). Unconditioned love (*Agape*) is love "in Christ". It is here that we have the distinctive message of the Bible. It does not speak, as do the Sacred Books of other religions, of a God Who demands and of man who acts, but of a God Who acts and of man who receives. In this distinctive message lies the great transformation of all life.

Christian faith is thus, as Luther always said, not a quality of the soul but one of the three theological virtues. Faith exists where God as the Holy Spirit speaks in the soul and answers in the I of man to the call of God. It exists in the actuality of decision and is something that has always to be wrested from unfaith . . . It is the indicative of the divine promise which becomes the imperative of the divine command.

The Christian, to quote again from Luther, is "the free lord of all things and yet in bondage". "He is in bondage to the free love-will of God, he is free from all superficial possession of principles and from lawlessness." What love in the Christian sense is we know only through faith in what God has done. And the one commandment is that we should be "in love". Christian Ethics is thus the science of human action determined by the action of God.

Christian Ethics can equally well be called revolutionary or conservative . . . In the world of history, God's Kingdom had its beginning in the paradox of the crucified. And in the world of history the risen Christ, even though He be the hidden Christ, will further build His kingdom, through men as His instruments. But in this world God's kingdom and the devil's kingdom are in conflict.

Brunner thus rejects altogether any attempt to turn Christianity into a code of regulations. "Legal morality has as its chronic disease the conflict of duties."

From the consideration of the Command, Brunner passes on to consider the creative Ordinances of God. These creative Ordinances are

the means adopted by the divine wisdom to compel men to live in a community and thus to make possible human life, which can only thus be lived.

As we know created men only as sinners, so we know the creation of God only as it has been marred by sin.

A genuine Christian ethic is always characterized by this: that it proceeds not from the thought of duty but from that of the divine grace.

On this account mysticism and asceticism are alike excluded.

The last division of the book discusses the divine Ordinances in connexion with the social relations of sex, industry, the State, and the Church. It is here that we have the detailed exposition of what Brunner regards as the Christian answers to the perplexities of our age. His sober and, at times, even sombre attempts to solve these perplexities are of the greatest interest and value. A brief account of them is given in an article which will be appearing in the *Expository Times* on "Brunner and the Moral Problems of our Time". His discussion bears throughout the impress of the hard economic situation of Central Europe, and is characterized by a depth of sympathy and understanding rare in books on Christian Ethics. Never does he forget that Christians are sinful men living in a sinful world.

In his section on marriage he recognizes not only the legitimacy but the duty of birth regulation, though he prefers to speak not of birth control but—"to use the beautiful phrase of a German woman—of 'responsible motherhood'".

What we recognize as the divine creative Ordinance of marriage is only the idea of marriage. This idea no more corresponds to the reality around us than an actual man corresponds to the idea of man as God's image . . . The last word on Christian marriage is, Live by the divine forgiveness.

Modern capitalism he regards as "irresponsibility become a system". As he says, it would be not only quixotic but the greatest lovelessness attempt to go back to medievalism, for the tremendous population of the civilized world can only be provided for by mass-production and rationalized industry.

He judges similarly of the State.

The State is a divinely appointed Ordinance, and yet the State, as we know it, is the clearest proof that, as the New Testament teaches, we live in an evil world.

What then can we do?

The Protestant Church as such has no social programme. In order to have one, it would have to become Roman at heart. Over the "Christian" social organization for conflict lies the curse of treachery to the name of Christ. We cannot put His name on any political banner.

the Christian has "to swim against the stream".

The problem of Christian preaching is not the development of a programme, or of single points in a programme, but the stirring of the social conscience and the awakening of the confidence that to faith nothing is impossible.

In the relationship to the State, it is easy for the Christian to forget in politics that Jesus Christ is his Lord, and to justify unchristian motives claiming that the State has its own legality. Yet the

Christian must take an active part in politics because he will learn there, if nowhere else, that we are miserable sinners who, even with the best will, cannot do what is truly good. He must be active as a citizen because he must there show whether he really cares for the weal and woe of his brethren, whether he is earnest in active love.

To give an adequate account of this suggestive book would require not brief "impression", but a series of articles. We hope what we have written may serve as some slight indication of its importance.

The distinction between the "unconditioned" love (*Agape*) of God and "conditioned" love (*Eros*) which Brunner makes, receives full lexicographical treatment in the second book under review.

We already owe to Mr. Hebert the translation of Prof. Aulén's *Justus Victor*—a book so suggestive as to make some of us realize how much we might be missing through not reading Swedish books. And this study of the *Christian Idea of Love* by Prof. Aulén's colleague at Lund is less suggestive.

It is the purpose of this book to contrast the two conceptions of love expressed by *Agape* and *Eros*. The *Eros* of which he speaks is not sensual but *Eros* "in its most refined and spiritual form", the desire of man for attainment salvation by detachment from earthly objects of desire, and by going after heavenly things. The idea of *Eros* looks so much akin to that of *Agape* that it is not surprising that later they often blended. Thus the *caritas* of Augustine and the medieval church is the result of such a blending. Yet the two conceptions are disparate, and cannot be related to each other as the higher and the lower.

The heavenly *Eros* is the highest possible thing of its kind; as it is set forth by Plato, it is as spiritual and unworldly as it well could be. The difference between *Eros* and *Agape* is a difference not in degree but in kind.

The first section of this book explores the pure idea of *Agape* in *N.T.*, the second, the pure idea of *Eros* in its classic expression in P and its modified forms in Aristotle and the Neo-Platonists. A final chapter provides summary comparisons of the two ideas.

The chapter on the Gospels is of special interest. The nature of Christian *Agape* shows the radical difference between the new way of love and every form of legalism. For God's *Agape* is unconditioned: He loves not because men are worth loving, but because it is His nature to love. This chapter contains some shrewd criticisms of popular misinterpretations of our Lord's message. Thus we may not speak, as Harnack did, of the belief in the infinite worth of every human soul as distinctive of Christianity. That is an idea which belongs to the religion not of *Agape* but of *Eros*, for such an interpretation would imply that God's

love is not in the last resort spontaneous and "uncaused", but is caused out by infinite value which belongs essentially to human nature.

Nor can we, with Jülicher, regard the Parable of the Prodigal Son as a demonstration from human life that God must forgive because a father does.

It is the attitude of God that is primary, and the human father is sketched after His likeness.

It is this unconditioned love of God that determines Christian Ethics.

Natural affection reflects the neighbour's attitude; love is met with love and hate with hate. But Christian love is a reflection of God's own love; this it has its pattern and its basis.

The chapter on Paul accepts what recent scholarship has made clear: that for Paul,

Sacrifice is no longer man's endeavour to win God's favour, but God's own way to man . . . The meaning of the Cross for Paul is bound up with the Divine *Agape* . . . When Paul speaks of the Cross, he is speaking of God's fatherly love and nothing else,

and that love remains for him "an amazing paradox". His ethics throughout religious.

Paul sets our love for our neighbour in direct relation, not with our love to God, but with God's love to us. The love which a Christian shows to his neighbour is God's *Agape* in him. (Cf. *Rom.* 55.)

In St. John the idea of *Agape* finds its final expression.

Paul gives us the deepest teaching on *Agape*; John gives to the idea its most perfect formulation. (Cf. *John* 316.)

Yet in one respect John restricts the scope of *Agape*. He regards it as confined to the brethren so that the Christian's love is no longer unconditioned.

The way of *Eros* is quite different from the way of *Agape*.

Agape and *Eros* are the symbols of two opposite attitudes to life, two utterly different religious and ethical types. They represent two streams which run through the whole history of religion, the ego-centric and the theo-centric outlook . . . *Agape* cannot recognize any such things as justifiable self-love . . . *Eros* begins with self-love, and lays great stress on love to God, as the final satisfaction of the needs of the self.

It has been impossible in a brief review adequately to describe this pregnant study. It raises questions that are fundamental. Is, for instance, the whole quest of philosophy for God essentially a pagan approach to religion? This is not the place to attempt an answer to such questions. We hope that this brief account of the book will suffice to indicate something of its interest, relevancy, and significance.

SYDNEY CAVE.

SOME TRANSLATIONS.

Herr Fritz Wittels showed in his sketch of Freud that he could write in a very readable style, a verdict which those who read *Set the Children Free!* (Allen & Unwin, 10s.)—in which once more he is aided by those expert translators, Eden and Cedar Paul—will confirm. But neither the title nor the Preface does justice to the book. The Preface says:

With crude brutality we regard children as our property, and . . . confine them in cages which we call the Family, the School, the Church . . . Do not try to drive your children whither you think they should go; but wait until they come, upon their own initiative.

The book relies too much on Freud, but it ranges over a much wider area than this Preface suggests, and parents and teachers will find in it much that will be helpful for them to know.

What Freud is to Herr Wittels, Pestalozzi is to Dr. Willi Schohaus, the Director of the Training College at Kreuzlingen, Switzerland. Mr. P. B. Ballard introduces Dr. Schohaus's *The Dark Places of Education* (Allen & Unwin, 12s. 6d.), now translated from the German. Dr. Schohaus invited readers of a Swiss educational paper to send him answers to the question, "From what did you suffer most at school?" From the answers he has selected and classified 78 of the most informing, and they are here printed with an introduction. Probably many more children are unhappy at school than we know, but we hope that we are not wrong in thinking that some of the things reported here could not have occurred in English schools. A companion volume on *The Bright Places* is promised.

Red Russia (Allen & Unwin, 15s.) is a very readable translation of the third edition of Herr Theodor Seibert's book, published in Germany in 1931. Starting from a refusal to accept the fancy pictures either of "Holy Russia" of Tsarist days or of contemporary Russia, Herr Seibert presents, with abundance of detail and illustration, life as he found it in Russia as a newspaper correspondent from 1925 to 1929. While extremely critical of many aspects of the Bolshevik regime, especially, perhaps, its censorship of the Press and its administration of justice, Herr Seibert acknowledges that there are spheres—notably in the drama and music—where there has been decided progress. The difficulty with most books on Russia, however, is that they are so soon out of date; this edition dates from November, 1931, and the translation from March, 1932; even since then much water has flowed under the bridge.

Russian Minds in Fetters (Allen & Unwin, 6s.) is a rather scrappy account of the findings of Mr. S. Mackiewicz, a Polish journalist, which in some main underlines Herr Seibert's more systematic conclusions, though differing at certain points. Mr. Mackiewicz describes the Russians as living in "a world of hysteria and exclamatory slogans, of wrestling with 'dark'". He went to Russia to find the answers to definite questions, but "to look for stable static elements . . . is much the same as to try to measure with an iron footrule the height of a wooden cottage which is in flames from floor to roof."

The most definite opinion expressed is that "In Russia every normal person lives in a war", and marvels why the country has not been attacked ere

EDITOR.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."
FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1932 unless otherwise stated).

The Golden Sequence. By EVELYN UNDERHILL. Methuen. 5s.

This is a book which deserves many asterisks, for ministers and others should read it many times. They will find it demands close attention—there can be no skipping—but it will richly reward all those who study it. This "Fourfold Study of the Spiritual Life" comprises Spirit, Spiritual Life, Purification, and Prayer, and as we read we are made conscious of heights of devotion yet to be climbed. One reader at any rate has been made to feel ashamed of the poverty of his own spiritual life, and to realize the rich rewards of communion that await the one who seeks God truly.

It is well, especially in these hectic days, that we should be reminded in such clear and convincing fashion that fellowship and service are the symptoms and not the substance of a living Christianity, the expression and not the essence of the spiritual life in man.

The saints abound in fellowship and service, because they are abandoned to the Spirit, and see life in relation to God, instead of God in relation to life.

Miss Underhill's book is full of wisdom. Her warning of the way "interior conversations, the clear product of memory and imagination, . . . accepted without criticism as direct revelations of the supernatural world" needs to be heard in some quarters to-day.

Our only perplexity in reading the book has been in regard to the Sacraments. At times Miss Underhill seems to see all life from the Incarnation downwards as sacramental; at times she speaks of the danger of symbols, signs, and channels, of

that tendency to identify sensible signs and spiritual things which has always haunted the history of religion.

At other times she seems to emphasize these means unduly, and to suggest that those who do not employ them lack something in their religious life.

Hence the wise tenacity with which historical Christianity has clung to liturgic and sacramental embodiments of the Holy, and surrounded them with mystery and awe, is justified. Hence too the inevitable impoverishment which follows their neglect or repudiation.

The only other suggestion we have to make is that in the next edition we should have an Index. Quotations from the mystics illumine almost every page; readers should be enabled to find them easily. On the whole, however, this is a book which should be of the greatest stimulus to the questing soul. If we learn Miss Underhill's lesson we shall begin to live in the spirit of the Psalmist.

Send out thy light and thy truth, all my fountains are in thee.

EDITOR.

Modern View of the Old Testament. By W. G. SHUTE. Macmillan. 7s. 6d.

Short Religious History of Israel. The Eighth Century Prophets. By E. W. HAMOND, M.A. S.C.M. 4s. each.

Mr. Shute's is a useful little book, written from the point of view of moderate modern criticism. The author begins with some stimulating remarks regarding the economic aspects and implications of Hebrew history, and quotes effectively from statistics showing the effect of differing rainfall on the migrations of nomad peoples. His comments in the preface on the origin and effect of the Wyclif translation are valuable, and suggest that he is in sympathy with the new Christian Socialist group in the United States, of which Profs. Reinhold Niebuhr and John Bennet are such courageous leaders. The book shows little evidence of any effective original work on the Hebrew text, and the sheer keenness of the writer causes his English to degenerate at times into something akin to slang. He seems to have affinities with the Quaker group at Haverford, of which Dr. Rufus Jones is a distinguished light, but not with any well-known American Orientalist scholar. A praiseworthy feature of the book is the list of appended readings at the end of each short chapter. An excellent work to put into the hands of any whom it may be desired to interest in the *O.T.* from an unbiased starting-point.

The other two books are designed for use in schools. The whole of the first is divided up, like a cram-book, into numbered paragraphs, which again are split up, by an apparently independent system of numeration, into yet smaller sections. There is a time-chart at the end, and a carefully worked-out series of prescribed readings. We ourselves never regarded the tabloid method as of much value when teaching schoolboys, and preferred to get them so interested that they would go on reading for themselves. Examination results abundantly justified the method, we found. However, *de gustibus*—!

The second book consists of short introductions, on moderate critical lines, to the four prophets concerned, together with blank verse translations of *Amos*, *Hosea*, and *Micah*, and selected chapters of *Isaiah*. Our own experience of Extension-lecturing on this subject to lay audiences would incline us to suppose that a good deal of general knowledge of pre-history and of the archæology of the Near East is common property in the cultured homes to-day; and therefore that in a text-book for Secondary Schools it would be well to have in mind the possibility of a much larger and more intelligently arranged apperception-mass than seems to be allowed for here. Laymen are sometimes better informed on these questions than either ministers or teachers are apt to suppose. There is little mention or appreciation here of the immense mass of *extra-biblical* data against the background of which many alert parents are already teaching their children to read the Biblical texts.

J. P. NAISH.

The Oldest Version of the Bible. By HENRY G. MEECHAM, M.A., B.D., Ph.D. Holborn Publishing House. 5s.

Under this title Dr. Meecham, who is Tutor in Hartley College, Manchester, and already known as a student of the Papyri, publishes an elaborate critical study of the Epistle of Aristeas, which purports to give an account of the origin of the Greek version of the Pentateuch. The interest of the work is twofold. It aims at placing the Epistle itself in its historical setting, and at a fresh discussion of the question of the

origin of the Septuagint, which the Epistle necessarily raises. In the latter connexion Dr. Meecham's discussion has its sharpest point directed towards Gaster's revolutionary theory, which would remove the scene of the translation from Alexandria to Palestine, and date it earlier than tradition has done. He seems right in rejecting this theory, which makes several very large assumptions, and deals lamely with the manifest Egyptian elements in the *LXX* text as it has come down to us. We must accept Dr. Meecham's view, except from Aristeas the tradition that the Law was translated at Alexandria under Ptolemy Philadelphus. How much more we may accept he doubts. Much is clearly legendary, and there are glaring blunders in matters of history and geography; but he would like to salvage a little of the picturesque story. However, the real value of the Epistle is not in the story it tells, but in its character as a document of Hellenistic Judaism. On this side, students of the Epistle will find Dr. Meecham's book a useful introduction and guide. He discusses its date, origin, and character with copious reference to recent literature, and sets forth its relations to other products of Hellenistic Judaism (the comparison with *Sirach* and *III Maccabees* are particularly interesting). It is no work of religious genius, nor has it the philosophical interest of Philo or the *Wisdom of Solomon*. But there are few works which better represent the popular piety and morals of those Jews of the Dispersion who, while loyal to their ancestral faith as they understood it, were friendly to the Greek civilization in which they lived, and anxious to find the largest possible common ground. They, as well as the philosophers and theologians, helped in what Dr. Deissmann calls "the Hellenizing of Semitic Monotheism" which was one of the factors in creating a spiritual and intellectual context for Christianity. "Part III, Didactic", in Dr. Meecham's book, supplies abundant material for the study of the Epistle from this point of view, and it is well worthy the study, even if its alleged history be more worthless than he would like to think. He promises a further study of the language of the Epistle, which he is well equipped to give us.

C. H. DODD.

Studies in the Birth of the Lord. By ELWOOD WORCESTER. Scribners. 10s. 6d.

Literature in the Bible. By GEORGE SPRAU. Macmillan. 18s.

"Not every one . . ." By EDITH RATCLIFFE. Allenson. 1s. 6d. and 2s. 6d.

Dr. Elwood Worcester was impelled to this painstaking and unprejudiced study of a question which more than any other has been responsible for the breach between Judaism and Christianity (cf. pp. 227-228) by a rather dogmatic "Pastoral" issued by the House of Bishops in the U.S.A. some nine years ago. He began by studying the literature of the past half-century (in which he singles out Dr. Vincent Taylor's work for praise and Dr. Gresham Machen's for kindly censure) and then went on to his investigation of the primary sources. The result is a competent and lucid book, surveying not only the Gospel narratives and other *N.T.* data, but such relevant material as *O.T.* expectations of Messiah, the Holy Spirit, Buddhist, Zoroastrian and Mithraic analogies, and in particular certain ideas of Philo and the peculiar contributions of the *Talmud*, the *Toledot*, *Jeshua* and the *Protevangelium*. He comes to the conclusion that the doctrine and its narratives could not have "originated among the Christian Jews of Jerusalem and Palestine", and would find at least a probable source in Apollos, who was not only a disciple of the Baptist (which explains the preponderance of the story of John's birth in *Luke*), but was acquainted with Philo's interesting interpretation of the birth of "children of promise".

whom he represents "as called into being by the direct act of God and yet possessing human fathers". This is the keystone of Dr. Worcester's thesis; he rightly rejects all direct influence of Greek and Oriental myths and fables. And apart from the curiously unreal reply of Mary to the angel (*Luke* 1³⁴) the point of view in *Luke's* story is just that of Philo. The position of *Matt.* is another question; that Gospel probably re-adapted *Luke's* birth-story along the lines of Midrash and Haggada. This brief notice hardly does justice to the minute and judicial quality of the whole book or to the truly Christian spirit in which the theme is handled. It is full of information not otherwise easily accessible, and should take and long hold its place as the soundest book on this much-vexed subject. Dr. Worcester does not seem to know M. R. James's *Apocryphal New Testament* (he refers to Hennecke), and on p. 259 "Postel" is twice printed "Portel".

The author of *Literature in the Bible* is a Michigan teacher of literature of long experience who has become concerned (without being alarmed for religion), at the general ignorance of the Bible among the young people of to-day. If they can be persuaded to read this massive volume (whose price at current rates of exchange makes it inaccessible to English youth), there is little doubt that the ignorance will be dissipated. Mr. Sprau has an agreeable style and a sound judgment. After two or three introductory chapters, including a sketch of the history of Israel and the usual but not unnecessary "How we got the Bible" he takes us through the *O.T.*—Law, Prophets, Writings—the *Apocrypha*, and the *N.T.* (which has a special introduction), dealing with the contents and spirit of each separate book in turn. He rightly avoids the minutiae of criticism, and the reader will look in vain, e.g., for the latest theories of *Deuteronomy* or *Ezekiel*, but his general outlook is quite modern and his Bibliography reveals him as a trustworthy guide. Here and there he gives us "select passages" by way of illustration. The whole book is on a high, but not a high-brow, level, and may be heartily commended, not only to the "lay" reader, as the work of a cultured and devout scholar.

Miss Ratcliffe's earlier work, a useful introduction to the Gospels, was noticed in these pages in April, 1932. In the present volume she attempts to relate the principles of Jesus to certain present-day questions—war, competition, punishment, materialism, and domination. The method is something like that of *By an Unknown Disciple*, a vivid sketch of some of the incidents of Passion Week in which the friends of Jesus talk over the things they saw and heard and try to discern their abiding significance. The concluding chapter is an earnest appeal that we should do the same, and is followed by a series of suggestions for meditation (and a useful Bibliography) upon the five outstanding themes indicated above. The book is timely and full of sweet reasonableness.

ALEX. J. GRIEVE.

Researches in Manichæism, with special reference to the Turfan Fragments. By A. V. WILLIAMS JACKSON. Oxford Press. 3ls.

This is a most important contribution to knowledge and religious thought. Its author is the chief living authority on the subject, itself the chief historic attempt to solve the problem of evil, both theoretically and factually. As professor of Indo-Iranian languages in Columbia University, New York, Dr. Jackson has the linguistic key to fresh sources of knowledge, touching the religion in question. This owes its special character as well as its name to the Persian prophet Mani, during the years 242—273 (4); and these sources enable us moderns to conceive it for

the first time as it really was. They are actual Manichæan documents found in the Oasis of Turfan, in Eastern or Chinese Turkistan, where hitherto we have known the system only through the writings of foes and critics.

"Manichæism" has a far-off, old-world sound to most people. Yet in fact it was the chief religious solution, other than the orthodox Christian one, of the most painful, persistent and in some ways most practical of human problems. It is, too, a highly present-day problem, brought home to men on a fresh scale, first, by the World War, and next by the immense increase of our knowledge, through the daily press, of the amount and variety of evil—alike physical and moral—all over the world.

Evil was the problem which, in its more personal moral aspect, obsessed the powerful mind of Augustine in his early manhood, inclining him to the Manichæan solution itself. It was then in the full flood of its missionary success in the West as a "new theology", with special claims as philosophy as well as a religion. This was barely a century after the martyr-death of its founder, Mani, at the hands of the Persian King of the day; and points at least to the strong human appeal of the problems to which his system professed to be the one satisfying answer. It points also to the suggestiveness of its central idea, that evil is bound up radically with the nature of Matter, even though Mani pushed its contrast to Spirit or Mind to the length of absolute and irreconcilable Dualism, alike in origin and destiny.

Mani's own theory of metaphysical dualism was not, however, as absolute as its foes made out, and as traditional "Manichæism" has been conceived. As these sources clearly show, he thought of and contrasted good and evil in terms of two "Realms"—Light and Darkness, Spirit and Matter—rather than of their respective Kings; in other words, of principles rather than gods, still less co-equal gods. He held, too, that, as the evil of the mixed world we know is due to a primal invasion in time of the Light realm by the Dark one, so a time will come when the Light and Dark elements shall again and finally be separated. Then will the bliss of the realm of Light or Good be re-established, in an enhanced form as regards security against any recurrence of the abnormal breaking-out of the realm of Darkness or Evil. Thus the inherent supremacy in nature, as Light and Mind, of "the Father of Greatness"—the God of theism and partly of Christian theism—was upheld by Mani. His radical error, as Augustine came to see, lay in conceiving Matter as evil in itself or in substance, *i.e.* positively, and not only as liable to wrong instead of right functional relations, *i.e.*, as evil negatively, privatively, and so only relatively.

Historically viewed, the religion of Mani was an eclectic synthesis, which came into being in a serious religious soul, dominated by Zoroastrian dualism as found in the Persia of the third century A.D. Into it there entered also ideas from India on the East, while from the West it derived much from Christian Gnosticism, particularly of the Marcionite type. It was moreover, a conscious attempt at a final, all-inclusive world religion, much in the spirit of Baháism in recent times.

All this, affording as it does certain suggestions towards that more adequate theory of Evil which must remain a prime hope and aim of humanity comes out—along with other points of contact with Christian thought at various stages—in Dr. Jackson's pages more clearly than ever before. Hitherto the best accounts accessible in English were Prof. A. A. Bevan's able and complete article, "Manichæism", in Hastings' *Encyclopedia of Religion and Ethics*, and Prof. F. C. Burkitt's *The Religion of the Manichees* (1925), where the degree of Mani's dependence upon Christian thought in its Gnostic form, and the wider affinities of his dualism generally,

re most suggestively studied. Both these writers cite the Turfan fragments from German and French sources. But now for the first time we have the actual texts rendered into English, some of them by Dr. Jackson himself.

The contents of his massive and authoritative *Researches* are as follows:—Part I contains “A brief sketch of Manichæism and its history”. This is of high value within the limits it sets itself, but needs supplementing by the two books just named. Part II consists of Translations of Turfan Pahlavi texts, with notes and transliterations; Part III of two anti-Manichæan chapters in Pahlavi works, translated with text and notes; while Part IV contains Theodore bar Khoni on Mani’s teachings, translated from the Syriac by Dr. Johannan, with notes by Dr. Jackson. There follow in Part V five Monographs by our author on important points of Manichæan doctrine. Altogether a most complete *corpus*, which should be in all reference libraries, as well as those of theological colleges and of serious students of “Comparative Religion” generally.

VERNON BARTLET.

Greek-English Lexicon compiled by H. G. Liddell and R. Scott. A new edition.

By H. S. JONES. Part 6: λ—οῦ. Oxford Press. 10s. 6d.

With the publication of the fifth part this great work reached the middle; now, after an interval of fifteen months, appears the first part of the second half. The merits of this new edition are now probably sufficiently known. No effort has been spared to make it as complete and accurate as possible. The editor and his assistant, Mr. R. McKenzie, have their eyes open for all new publications bearing on their subject, as well as for those previously overlooked, and this part is provided with the usual “addenda et corrigenda” to itself and to all the previous parts. The student of Greek who begins with such a help by his side is to be envied.

Among the words specially interesting to the reader of biblical or Christian writings, contained in this part are *λειτοργία*, *λογεῖα*, *λόγος*, *μάρτυς*, *μάρτυρ*, *μετα μέλομαι*, *μετάνοια*, *μυστήριον*, *νόμος*.

The work should be complete in 1936.

A. SOUTER.

The Secret Lore of India and the One Perfect Life for All. By W. M. TEAPE, M.A., B.D. Heffer. 12s. 6d.

Study in Creative History. The Interaction of the Eastern and Western Peoples to 500 B.C. By O. E. BURTON, M.A. Allen & Unwin. 10s. 6d.

The Secret Lore of India, as its Foreword tells us, is “the first fruits of a life-long study of the foundations of Eastern and Western Religious Thought”. It is written with sincerity and enthusiasm and, as the first book of an aged man, merits our respect. It has much learning, and yet the learning is strangely fragmentary, and its writer seems unacquainted with much that is germane to his subject. Thus he tells us “he has looked in vain for any one who might have assisted him in his task. Apparently he is a pioneer”. Of Dr. J. N. Farquhar’s *Crown of Hinduism* and of the many books in the “Religious Quest of India” series which he edited, Mr. Teape seems not even to have heard. Yet each of these books makes that comparison between Hindu and Christian thought which Mr. Teape believes himself to be the first to attempt.

Yet this book is the work of one who has read much in Hinduism and who, as he tells us in his preface—for his book has both a Foreword and a preface—began his study of Sanskrit fifty years ago. His interest in

Hinduism sprang at first from his belief that the battle of Armageddon was near,

when the sixth golden bowl of the wrath of God should be poured out and the war of the great day of God the Almighty should begin, foretold in the *Revelation of St. John*. Where should it be fought and with whom? Plainly in India and with Hinduism, Islam and Buddhism.

So he sought "to try to understand the forces with which the conflict should be". Studying the *Upanishads* with the aid of Deussen's and of Hume's translations, he found that

many of the world's thinkers he had always understood to be worthy only of condemnation were really friends that were helping him to understand better what he was eager to know. Reparation was needed.

The first section of the book deals with the origin and development of the "Secret Lore". The second section, which occupies about two-thirds of the book, contains verse paraphrases or translations of some passages of the *Upanishads* with notes and a glossary of Sanskrit terms. The third section deals with Christianity and has for its title, *The One Perfect Life for All*. In it Mr. Teape takes Bishop Westcott as his guide. He remarks that it was "not until 1900, a year before Westcott's death, that the first translation of the *Upanishads* into English, Max Müller's, appeared". Actually Max Müller's translation was published in 1879 and 1884, whilst a century ago some of the *Upanishads* were translated into English by Ram-mohan Rai. Much in this section is interesting, but here too the treatment is strangely individual. He contrasts the teaching on the Self given by the *Upanishads*, Walt Whitman (!) and Christ. He quotes Jeans and Smuts but he passes by unnoticed much modern work in theology and on the *N.T.* that would have helped him in his task.

A Study in Creative History is concerned to give an account of "the interaction of the Eastern and Western peoples to 500 B.C.". The date is chosen because

the stage was set for international action. What has happened since and what is happening to-day is largely conditioned by the philosophies of life that had been worked out by that date.

Its author is a Professor of Wesley College, Parata, New Zealand.

After a short account of the Movement of History, Professor Burton sketches the development of religion in Egypt, Phœnicia, Assyria, and Babylon. Then follows a useful sketch of the development of thought among the Israelites, based chiefly on Peake's *Commentary* and Driver's *Introduction to the Old Testament*. Then in turn Mazdaism, and the thought of India, China, Greece, and Rome are described. A short concluding chapter sums up the Interaction of the Eastern and Western peoples to 500 B.C.

The book is based on a careful study of the translations of the Sacred Books but, like Mr. Teape's, seems to have been written without the help that contact with other scholars and access to a great library gives. Thus in his chapter on Mazdaism he uses the misleading term *Zend Avesta* and quotes the *Gathas* from the *S.B.E.* instead of from the more recent and trustworthy version given by Moulton in his *Early Zoroastrianism*. In many sections of the book he speaks more confidently of the date of documents and the development of ideas than the present state of scholarship permits.

We found the last chapter of the book the most suggestive and could have wished that Professor Burton had devoted more of his space to the elaboration of the main thesis of his book that

the period before 500 B.C. is predominantly one of preparation in comparative isolation . . . Yet the stage was set for the mighty movements which to-day are culminating in the most marvellous opportunity the human race has ever had of achieving the great society which its most-inspired dreams have always pictured as its real destiny.

SYDNEY CAVE.

The People of the Mosque. By L. BEVAN JONES, B.A., B.D. S.C.M. 10s. 6d.

The Old and New Testaments in Muslim Religious Art. By Sir T. W. ARNOLD, Litt.D., F.B.A. Milford. 6s.

The People of the Mosque has for its sub-title "An Introduction to the study of Islam with special reference to India". It admirably fulfils its purpose. We note with interest that this book was prepared, in the first instance, for translation into the chief Indian vernaculars for the use of Indian ministers and evangelists. But it is a book which, as the author hopes, "will be found useful by students and others in the West, and by missionaries coming new to the field".

The first three sections of the book deal with The Rise and Expansion of Islam, Its Foundations, Faith and Practice. The compendious and comprehensive statement here given was badly needed in English. Much of the material provided can, indeed, be found in Goldziher's *Vorlesungen über Islam* but, so far as we know, there is no trustworthy English translation of that very useful book. The fourth section gives a brief sketch of Islam in the Modern World, and the last chapter of this gives a fascinating account of The New Apologetic of Islam, which, explaining away all in Muhammad's character and career that is offensive to men influenced by Western or Christian teaching, describes him as The Ideal Teacher and seeks to show his superiority to Jesus.

The last section deals with Christianity and Islam. After a short historical survey of the interaction of Christianity and Islam in India, it proceeds to set forth The Sources of Strength of Islam and its Inadequacy. There follows a suggestive discussion of Christian Doctrines in the Light of Muslim Prejudice and an account of the New Polemic of Islam against Christianity employed by the Ahmadiya Movement. The book concludes with A Candid Inquiry into our Methods and a statement of Our Supreme Task.

The author of this most interesting and valuable book is the Principal of the Henry Martyn School of Islamics, Lahore. It is good to know that those trained there for work among Muslims have a teacher so wise and discriminating as this book shows Mr. Bevan Jones to be. The presentation of Christianity to Hindus has been radically changed by the sympathetic and scholarly works of Dr. Farquhar and those associated with him. This book makes clear that Mr. Jones is well fitted to do for work among Muslims what Dr. Farquhar did for work among Hindus. It is terribly easy to indulge in mere recrimination when dealing with Muslim claims. And such recriminations lead to bitterness, not conversion. Mr. Jones shows the better way—of understanding and of love. This is a book which we have read with much pleasure and warmly recommend. Its study would give to us a new insight into the needs of the Muslim world and of how those needs may best be met.

The Old and New Testaments in Muslim Religious Art reproduces the Schweich lecture given by Sir T. W. Arnold under the auspices of the British Association in 1928, two years before his death. "Muslim Religious Painting" seems a contradiction in terms. As Sir T. W. Arnold remarks:

The attitude of orthodox Islam toward the painters found expression in the well-known saying traditionally assigned to Muhammad, that on the Day of Judgment when the painter stands before the Throne of God he will be commanded to put life into the works of art he has created, and when he confesses his inability to do so, he will be forthwith cast down into Hell, one who had presumptuously dared to arrogate to himself the creative function that belongs to God alone.

Yet, as this lecture shows, the pictorial art of the Christian Church influenced Islam from early times. Islam, like Christianity, took over from Judaism stories of O.T. heroes, and in Jesus it recognized one of the Prophets of God. Christian art was utilized to depict these sacred persons of the past. Yet there is a difference between the Christian and the Muslim artist. In Islam, pictures

are never intended to give visible form to some dogma of the faith, or to stimulate devotion. They form part of the art of illustration.

The value of the book is greatly increased by its illustrations. These depict not only figures of the O.T., but incidents in the life of Jesus. Of special interest are a picture of Jesus in Afghan dress and a picture of the Madonna and the Child which is clearly a copy of Dürer's picture. Owing to the Muslim prejudice against the representation of the human form, these religious pictures are rarely the work of great artists. They are of interest not because of any intrinsic worth but because

of the evidence they afford of the refusal of artistic tradition to give way before the attacks of ecclesiastical authorities, and the insight they give into the psychology of the Muslim peoples in the various historical periods in which they made their appearance.

This learned little book affords a very useful side-light on an often forgotten aspect of Muslim culture and piety.

SYDNEY CAVE.

Christianity and Philosophy. By D. MIALl EDWARDS. Clark. 10s. 6d.

Dr. Miall Edwards is a Welshman well-known in and beyond the boundaries of the Principality as a fruitful and stimulating writer on theological subjects. His book, *The Philosophy of Religion*, is one of the best of its kind, and he has now added to it this larger work on the Philosophy of Christianity. The book has been written under a grave handicap of ill-health. Dr. Edwards himself says:

Every bit of this book has been written to the accompaniment of much physical discomfort and pain, owing to a bodily affliction from which I have been suffering for the last five years. Indeed the book has been written partly in self-defence, as an aid to keep my soul alive and to save it from becoming absorbed in mere physical self-awareness.

But he need have no misgivings. Whatever his physical disability his book shows no sign of mental failure. It is admirably written and the argument throughout is keen, lucid, comprehensive, and convincing. The book should take its place at once as a notable and original contribution to a well-worn but very vital subject.

The first half of the book deals with the general question of the Philosophy of Religion, especially in its relation to Christianity. After a concise historical sketch of the philosophical quest for reality and the various types of philosophical interpretation of experience, Dr. Edwards goes on to discuss Naturalism and Idealism in their various forms as applied to the religious consciousness of mankind. He describes his own position as that of realistic idealism and as being

based on the conviction that the best available clue to the nature of ultimate reality is to be found in the highest and noblest elements of human experience, or what are now generally called our highest "values", while recognizing that place must also be found in our total scheme of things for the world of our sense experience as having an instrumental and sacramental function in relation to the supreme values.

Edwards's treatment of values and their objectivity is one of the most arresting and significant features of his work. To the traditional truth, duty, and goodness, he adds the value of the Holy, which he takes over from Otto, but interprets in a more ethical and comprehensive sense than Otto is able to do. He regards it as not so much a fourth value as

the common plasm from which all the other values are differentiated, the matrix from which they are derived, their common *fons et origo* . . . It is the richest and most inclusive of all human values.

The whole of this part of the book is written in the light of the latest findings of modern science—especially of physics—and takes full account of the work of Eddington, Driesch, Haldane, Jeans, and others. Dr. Edwards allows for the new situation thus created, but treats it with the utmost caution and will not be betrayed, as too many are in these days, into the hasty conclusion that modern science necessarily leads up to a full spiritual or theistic view of the universe. He says :

After all, it is not possible to build a religion on the quantum theory or to make protoplasm the major premise of a theistic argument. We are interested to find how the old scientific materialism has been discarded in quarters where it was formerly so deeply entrenched, and how science itself is now adjusting its finger-post so that it points to a more spiritual view of the nature of the universe.

Dr. Edwards's own position is worked out in the fourth and fifth chapters of the book, in which he deals with "Philosophical Idealism", "The Structure of the Universe and the Objectivity of Values".

The latter part of the book is more theological and deals with "The Christian Conception of God", "The Doctrine of the Person of Christ", and "The Doctrine of the Trinity". Here again Dr. Edwards, after painting in rapid strokes his background in traditional Christian theology, makes his own positive contribution to the conception of God as Father, Sovereign, Creator, and Supreme Person. His treatment of Jesus Christ, of His relation to God and man, and of the problem of the relation of the Divine to the human in Christ, while it largely follows traditional lines, is always fresh and suggestive. He sums it all up, as he says rather too epigrammatically, in the words, "quantitatively He was less than God, but qualitatively He was identical with Him. In that sense He constitutes a new departure in history and is unique". In regard to the Trinity he recognizes that the traditional theory imposes an intolerable strain on both faith and reason, but that the doctrine is still useful for modern theology in enabling us to define God in terms of Christ, and to discover that in the person of God Himself which can create and respond to all that is best in Christian experience.

Enough has been said to show the wide range and real pertinence to the modern situation of this excellent work. Ministers especially, and indeed all students of religion, will find it just the kind of guide they need in the present state of intellectual chaos.

W. B. SELBIE.

Materialism. By J. S. HALDANE. Hodder & Stoughton. 3s. 6d.

Professor Haldane is known by his Gifford Lectures and other writings as a philosopher among the scientists. The volume before us is a collection

of essays written at different times and in various circumstances, having the same general aim, namely, the combating of all forms of scientific materialism. By materialism Dr. Haldane means

the assumption that the representation of our surrounding universe by physical sciences in their traditional form corresponds to reality and can be extended so as to cover not only the phenomena of life but also those of conscious behaviour,

and his main thesis is that what ultimately takes the place of the physical and chemical interpretation of the universe is a spiritual interpretation. The spiritual interpretation must cover the whole universe and not merely assure that there is a spiritual world existing side by side with the physical. The first three essays in the book are concerned with the physiological, biological, and psychological aspects of the subject, while the later essays on subjects like "Religion and Realism", "Religion and Current Theology", and "Reality as Spiritual" carry the enquiry much further and come down strongly on the side of a religious interpretation both of the universe and of human life. As Dr. Haldane says,

none of the scientific interpretations of our experience are anything better than tools for particular and limited uses; but the nearer they take us to a spiritual interpretation of experience the less do they become finally unsatisfactory. They lead us up towards a final conception of God as the supreme and only reality, and a God present in each of us as Personality and giving to each of us the only reality which we possess.

Dr. Haldane does not hesitate to work out the full logic of his position. He regards the spiritual reality as supreme and religion as the most important thing in life. His estimate of religion and of the work it has to do is so high as to make him feel that he cannot associate himself with any existing churches because they still represent religion through their creeds and forms of worship in a way that he regards as wholly materialistic. He believes that religion derives its authority not from any historical revelation but from a direct revelation, and that to interpret religion as offering men rewards and punishments is to degrade it.

In religion we lose our apparent individual selves in the personality of God, and it is only in our union with God that we are immortal and beyond the apparent vicissitudes of time.

He believes too that beyond and around all religious organizations there is "a church of God, which all may belong to, and which is associated with neither materialism nor belief in miracles".

It is difficult not to sympathize with the implied criticism of the church contained in these essays, but it is equally difficult to acquit Dr. Haldane of the charge of ignorance. Not all churches answer to his description, and certainly many Christians in the churches are as eager as he is to dissociate Christianity from many of the forms in which it finds ecclesiastical expression. If the religion which Dr. Haldane has in mind is too high and austere for "human nature's daily food", it at least presents an ideal the contemplation of which may help to draw men and women away from those lower levels of religious life with which they are too often content. His book deserves careful study, not only because it is a real contribution to spiritual apologetics, but also because it is a much needed tonic for religious life and thought.

W. B. SELBIE.

Ethics. By NIKOLAI HARTMANN. Vol III. Allen & Unwin. 12s. 6d.

This third and last volume of Hartmann's great work on Ethics deals with the vast subject of Moral Freedom, of which it is perhaps the most

complete and far-reaching discussion extant. It gathers up and gives positive emphasis to the discussions of the two previous volumes. It is evidently a book to be studied rather than read, for the argument is difficult and the discussion close knit and not seldom involved, though the general conclusions stand out fairly clearly for those who will take the trouble to seek them. After a preliminary critical introduction, Prof. Hartmann settles down to discuss the problem of Determinism in its various forms as leading up to what he calls "the antinomy of the Ought" as it appears in Kant's moral philosophy and its repercussions in Fichte, Schelling, Leibniz, and Schopenhauer. He then proceeds to a consideration of ethical phenomena and their efficacy as proofs of freedom, and finally discusses ontological possibility of personal freedom. The general trend of his argument is that morality is only possible in a universe which is determined among beings who are free. As he says:—

If a teleology of the existential processes was ontologically fixed, there would be no place in the world for the existence of morality, and all ethical phenomena would be phantom appearances. Man would already be pre-ordained in his will, but in his spiritual attitude, indeed in all his behaviour and all accountability, every feeling of responsibility would be an illusion—perhaps a gracious one, but just the same an illusion. There would be no room for a moral being. "Man" is possible only in a world not teleologically determined.

The ultimate issue then is that man is determined and yet morally free and responsible. In the last section of the book, "An Appendix to the doctrine of Freedom", Prof. Hartmann discusses the apparent and real defects of his theory, and the distinction between ethical and religious freedom. It is in this so-called appendix that the positive and constructive aspects of his doctrine appear, and all that Prof. Hartmann has to say on the relation between morals and religion is of the utmost relevance and importance. The following brief quotation will indicate at once the tenor and merit of his treatment of the subject:—

The religious relation of man to God is not contained wholly either in his dependence upon God's providence or in his sinfulness before God; it culminates in man's deliverance by God from "Sin". Sin is the same moral guilt of which ethics speaks, yet not conceived as moral, that is, not as guilt before the tribunal of conscience and of values, but as guilt before God.

As we have already suggested, this volume must be read in close connection with the others, and the whole forms the most complete and important contribution to the study of ethics which has as yet appeared.

W. B. SELBIE.

Introduction to Schleiermacher. By J. ARUNDEL CHAPMAN. Epworth Press. 4s.

Mr. Chapman has already written on the theology of Barth and is somewhat of a champion of the Barthian School. He now writes on Schleiermacher from the Barthian standpoint, and it will easily be understood that his attitude to him is more critical than appreciative. His book is strictly an introduction to the subject, for it deals almost entirely with the earliest work of Schleiermacher—his *Addresses on Religion to the Cultured among the Despisers*. This work Mr. Chapman subjects to a careful and critical and quite fair examination, and then passes on to estimate Schleiermacher's work in comparison with Wordsworth in the first instance, and the various members of the Barthian School in the second. In spite of this rather curious procedure he does succeed by the method of comparison in bringing out Schleiermacher's position both in its strength and in its weakness. One

cannot but feel, however, that it is a very radical mistake to confine study of Schleiermacher to the *Addresses*. They cannot even be understood save in relation to his great mature work, *The Christian Faith Glaubenslehre*, which is now available in English. It is more than probable that Mr. Chapman's own judgment would have been considerably modified had he considered the development of Schleiermacher's thought in its later stages. This is particularly the case when he comes to consider Brunner's criticisms of Schleiermacher in his *Mysticism and the Word*. When all has been said Brunner's theology is a theology of crisis, transitional itself as it belongs to a transitional phase in religious thought. It represents a reaction and is no doubt having a healthy influence for the time being and for doing a good work. But when the reaction is spent, something deeper, more positive, and more Christian will be needed. Mr. Chapman finds a deep doctrine of God in the *Addresses*. He might have found one in the *Glaubenslehre*, but what would be the use of it if there is no way from man to God, as the Barthians argue? It is surely meaningless to tell us that we must start with God, with the revelation of God in the Bible, unless there is something in man to which such revelation can appeal. Schleiermacher's stress on experience may have been overdone, but both he and Luther were right in urging that we should begin from below and work up. The Barthian method, on the other hand, would encourage us to waste our time in trying to balance a pyramid on its apex.

W. B. SELBIE.

The Atonement in Experience. By LEON ARPEE. Allen & Unwin. 5s.

Mr. Arpee has written an unusually fresh little book on a subject which it is not easy to avoid saying what has been said before. The essential idea of his theory of the Atonement is that in the death of Christ God Himself offered a sacrifice for the sin of the world. In Christ God became incarnate and entered into the sphere of sin. The sacrifice offered by the Incarnate God consisted in His non-resistance to evil—He bore to the last without seeking to escape, all the evil which sinful men were able to inflict upon Him. The doctrine of Anselm and of all orthodoxy since him is that Christ's sacrifice was the sacrifice of a Man, which acquired an infinite value because He who offered it was also God. Mr. Arpee repudiates all such teaching. He says:

Not in a God-man, not in a Man-God, nor yet in any other conceivable conjunction or disjunction of deity and humanity are we to seek the secret of the atoning sacrifice, but in *very God* working for us men.

The principal objection to the doctrine of *The Atonement in Experience* is that the author does not seem to have thought out his Christology. In effect it amounts to Docetism; the humanity of Jesus becomes no more than a disguise for the Divine Person.

Orthodoxy was right about the human basis of Christ's sacrifice, however wrong it may have been in explaining it as a penal satisfaction. What should we not say that in His passion and death Christ offered Himself as a sacrifice to God that He might become the Personal Revelation of the Divine Love? It is true that the material of His sacrifice was the suffering that He underwent by His submission to injury at the hands of sinners. But the sacrifice was offered by Christ as Man to the Father, that through it the Father might show to sinners all His forgiving love. The unity of the Father and the Son is not merely a mystical unity—it is a *moral* unity also, so that the love of Christ for men is the potent revelation of the love of God for men. The sacrifice was necessary, because without it we should never have known how deep was the love of God for sinners, or how far we would go to meet them.

ROBERT S. FRANKS.

Passing of Beatrice. By GERTRUDE LEIGH. Faber. 10s. 6d.

It seems impossible for any great piece of objective art to be created without someone at once beginning to compile a "key" to its objective images in order that some subjective interpretation of them may be arrived at.

The late Frank Harris attempted to do this on a large scale for the separate plays of Shakespeare and in lesser degree it has been carried out for works as diverse as *The Faerie Queene*, *Don Quixote*, the books of Rabelais and, *mirabile dictu*, Goethe's *Iphigenie*. Miss Leigh essays to do the same thing with the writings of Dante and, more particularly, with the *Vita Nuova*. No Dantist to-day fails to appreciate the great importance of that book, both as furnishing unique information concerning the new world which, through his great love, came to Dante, and also as containing some of the most exquisite love lyrics of the world ("*Negli occhi porta la donna Amore*", e.g.). But the attempt to prove from it that Dante was the prime instigator in the anti-papal movement of his day and that Beatrice is always and only to be identified with "the Holy Miracle of the sun", withdrawn c. 1280 to Heaven because of the unholy superstitions which men had surrounded it, strains our credulity too far. Miss Leigh is herself in trouble with her thesis when she is forced to admit that nowhere in the *Convivio* (Dante's own commentary on his early lyric work) does the Florentine attach to Beatrice any allegorical significance, and if Boccaccio's statement (*Vita di Dante*, 1477) be true that the poet was in later years ashamed of the *Vita Nuova*, her whole theory falls to the ground. On her assertions that Dante's first view of Beatrice, at the age of 18, was at their First Communion and that their second meeting, at age of 18, was the occasion of Dante's conversion, Miss Leigh builds a whole edifice of conjecture which any fair-minded interpretation of the historical facts and of the text must, we think, bring to the ground.

The meaning of the *Vita Nuova* is none the less a fascinating theme, because of its heart-stirring nature and its high suggestiveness every reader of it is inclined to attempt a solution. That solution will probably be a different one from Miss Leigh's, but it will be near enough to hers to show what real value this interesting, if unconvincing, study possesses. A note of this quality should certainly be provided with an index; there are errors on pp. 2, 4 and 157. Praise should be given to the faithful prose renderings throughout the book of the sonnets and canzoni of the *Vita Nuova*.

SYDNEY H. MOORE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading).

"Going off gold" is beginning to affect very seriously the purchase of books published in the United States. Professor E. F. Scott's *The Literature of the New Testament* (Columbia & Oxford Presses), published in America at \$3.00, was priced at 19s. in this country, and to-day will probably cost even more. This is a pity, for Prof. Scott always writes so clearly that anything which debars the access of English students to him should be deplored. The present volume—one of the "Records of Civilization, Sources and Studies" series—is written for students, who will find a compact and readable Introduction to the N.T., without eccentricity of interpretation, but presenting the conclusions generally accepted to-day. The bibliography is useful, but some books we should have expected are missing—e.g., Dr. P. N. Harrison's *The Pastoral Epistles*—and we have

not noticed any reference to *Formgeschichte*. But for a useful compendium the volume will be hard to beat.

Mr. Bruce Barton is not the first person whose antipathy to the Apostles Paul has been changed to respect and admiration on closer acquaintance. *He Upset the World* (Constable, 3s. 6d.) describes the life and work of the Apostle in the manner familiar to readers of *The Man Nobody Knows*. Students of the N.T. will find many mistakes, and will often disagree, but they will be constrained to admit that Mr. Barton has painted a vivid picture and made Paul live.

The Rev. N. Levison's own Jewish background fits him in a peculiar way to write **The Jewish Background of Christianity* (Clark, 5s.). It is amazing how much he has managed to compress into this "Manual of the Political, Religious, Social, and Literary Life of the Jews from 586 B.C. A.D.1". The bibliography adds to the value of a useful book of reference.

The Rev. Alfred Hall's *The Beliefs of a Unitarian* (Lindsey Press, 1s. 6d.)—a very clear statement of the Unitarian position—is really a revised edition of *Fifty Points in Favour of Unitarianism*.

Dr. W. H. Griffith Thomas's *The Apostle John, His Life and Writings* (Pickering, 4s.), and *Grace and Power* (2s. 6d.) will look strangely familiar to those who attended the author's Sunday afternoon Greek Testament readings when he was Principal of Wycliffe Hall, Oxford. They are, of course, conservative, but they are full of suggestion.

We imagine that most readers of Mr. Frederick Carter's *D. H. Lawrence and the Body Mystical* (Archer, 5s.) will appreciate the passages which refer to Lawrence's life rather than those which deal with astrology and the occult and endeavour to discover in the starry heavens the clue to the life of man. The guide-book to these heavens was the *Revelation of John*, a book that greatly irritated Lawrence because of its preoccupation with religion. Lawrence and Mr. Carter were to collaborate in a book *The Dragon of the Revelation*. We are far from convinced by the discussions described in this sketch that such a book would have thrown much light on life's ultimate problems.

Ministers who are looking for something worth while on which to exercise their minds could not do better than get Canon A. L. Lilley's Paddock Lectures, **Reason and Revelation* (S.P.C.K., 4s. 6d.), "A Study of Some Moments in the effort of Christian Theology to define their Relations". In a book which is small, but closely packed, Canon Lilley examines the fact and nature of Revelation, the relation of Science to Revelation as conceived by Augustine and Aquinas, with their view of Scripture leading to a study of the Reformation and Scripture. The break with the traditional conception of Revelation effected by Biblical criticism is recognized, and then there is a constructive chapter, "Towards Revision". Here Canon Lilley argues that

essentially religious truth and knowledge are of a quite distinctive type . . . and . . . all religious knowledge is revelational in character,

which justifies English theology in

its now customary insistence on the autonomy of the religious experience, its claim, that is to say, that religion has an exclusive right and competence to recognize and validate the truths which belong to its own domain.

A book to read more than once and to ponder over.

It seems a long time since we reviewed Vol. II of *The Christian Life*, which dealt with *Discipline*. Vol. I, **Standards* (S.P.C.K., 12s. 6d.) is now out, and we are inclined to think that some of its contents rightly belong in the volume that has preceded it. Nevertheless the Editor, Dr. Hardman, has given us an important and timely volume, which deserves the attention of all engaged in Christian service. He himself writes the opening chapter on "The Moral Challenge to Christian Standards and Discipline" and the final one on "The Increase and Use of Wealth", in which he has some sensible things to say about betting. Canon Goudge's subject is "The Distinctive Character of the Christian Way of Life", while the Rev. A. E. Baker, in an essay of over 100 pages, successfully covers 19 centuries in describing "The Formulation of the Christian Moral Ideal". Under "Reverence", Mrs. Lindsay has to speak of the growth of knowledge, the family, contraceptives, and the use of Sunday. The Bishop of Hull writes on "Loyalty", and Canon Crum on "Compassion", and then comes a Congregational contributor, Dr. A. T. Cadoux, who, under the title "Overcoming Evil with Good", discusses non-resistance and capital punishment. A practical, level-headed, and greatly needed essay "Honest Dealing", by Prof. C. F. Rogers, follows. The standard of the essays is very high, and ministers ought to read both volumes.

Studies in Theology (Oxford Press, 20s.) is Vol. IX of the collected works of Dr. B. B. Warfield. It is a massive tome of nearly 700 pages, containing 22 of Dr. Warfield's papers and a bibliography of his other theological writings. Like the volumes previously published, this volume reveals the writer as an amazingly thorough and painstaking scholar; indeed, within the limits imposed by his conservative outlook, Dr. Warfield is an exemplar for all students. A short paper like that on "Annihilationism" shows how he mastered the literature of a subject, the discussion of "The Latest Phase of Historical Rationalism" exhibits his power as a controversialist, and "Charles Darwin's Religious Life" reveals his ability to write in an easy though forceful way.

The "Westminster Books" (Hodder, 3s. 6d. each), edited by Archdeacon Storr and Dr. Sydney Cave, make an attractive series. The opening volumes are Dr. Cave's *What Shall We Say of Christ?*, Archdeacon Storr's *Do Dead Men Live Again?*, the Rev. S. A. McDowall's *Is Sin Our Fault?*, and Dr. E. S. Waterhouse's *What Is Salvation?* The titles of the other volumes announced are also in question form, and the names of the writers such as to inspire confidence in their ability to handle their subjects fully. It will be seen that fundamental problems are dealt with in every case, and it is to be hoped that the "general reader" will seize the opportunity now offered to him.

The Rev. J. C. Ballantyne's *God Be in My Head* (Lindsey Press, 6d.) is an exposition of the traditional Invocation which has recently become widely known and used. It is introduced by Canon Raven. Mr. Ballantyne has also published a booklet of poems (Lindsey Press, 6d.).

Christ in the Changing World (Hodder, 1s.) consists of addresses broadcast by Canon Guy Rogers, Drs. N. Micklem, Alban Goodier, E. S. Waterhouse, T. R. Glover, and P. Carnegie Simpson.

The Rev. B. C. Plowright's *Humanism: Pagan or Christian?* (Independence, 1s.) is an outcome of the Theological Conference of Congregationalists held at Cambridge in 1931, Dr. Horton, the Chairman of that Conference, contributing a Foreword. The book will serve as an introduction

to those who desire to know what modern humanism is and what is its relationship to the Christian Faith.

The Adult School Handbook for 1933 is called *Life is Worth Living* (N.A.S.U., 2s. 6d. & 1s. 6d.). It reaches the high standard that we have come to expect from this book during recent years and the scheme of study is a remarkably interesting one. There are sections on:—"The World as Jesus Saw It"; "The Will to Live"; "The Will to Do"; "The Will to Know"; "The Creative Impulse in Literature"; "Makers of Men and Nations", and "Soviet Russia". Several of the lessons are given in the form of unfinished conversations.

The aim of the Rev. A. C. Buchanan's *The Faith and Conduct of a Churchman* (Allen & Unwin, 3s. and 2s.) is "to commend Catholic ideals in the Anglican Communion". The addresses it contains are simply and easily written. It would not be easy for Free Churchmen to unite with the kind of Church Mr. Buchanan desires.

Mr. J. Lewis May has selected and arranged *An English Treasury of Religious Prose* (Bodley Head, 5s.). Jeremy Taylor, Newman, and Robertson seem to be his favourites, but it must be the editor's recent preoccupation with George Tyrrell which has caused him to introduce so much of that writer. Dale, Mark Rutherford, and Spurgeon appear more than once (probably the Rev. G. Shaw Briggs deserves the credit for this), and it is interesting to find George Gissing, Savage Landor, Sterne, and Walter Pater mixed up with Bunyan, Donne, Hooker, Bishop Butler, and other obvious persons. It is surprising that Richard Baxter is altogether absent and we should have liked to see James Martineau.

The Way to God Shown by Masters of the Spiritual Life (Burns, Oates, 12s. 6d.) is an anthology from the mystics compiled by Sir James Marchant. Opening with a passage from *The Cloud of Unknowing* and concluding with Jacopone da Todi's "Love, Love, O Jesu", the anthology's ten sections draw on the N.T., Thomas à Kempis, Aquinas, Bernard, John of the Cross, Richard Rolle, John Tauler, and many others.

Another anthology is Mr. Gerald Bullett's *The Testament of Light* (Dent, 5s.), which he calls

an anthology of the religious spirit . . . which suggests a philosophy of life without intending either to establish a theological system or to beg the question of theism itself.

When we look at the Index—and how annoying it is to have to turn to the end for the names!—it looks a motley collection: Rabelais and George Herbert, William Blake and William Penn, Dostoevsky and Jeremy Taylor, H. G. Wells and St. Matthew, Traherne and Robert Bridges, Unamuno and Confucius. It is an exciting business to try how many of the writers you can "spot".

Mr. Hugh J. Schonfield has edited Herr Kazimir Proszynski's *The Authentic Photograph of Christ* (Search Publishing Co., 5s.), which tells the story of the Holy Shroud of Turin. Herr Proszynski holds, and claims, that the photograph of the Shroud reproduced in the book definitely proves,

that the impression on the linen shroud is the authentic likeness of Jesus Christ, and that all marks and spots on it are the real traces of His sufferings.

We must say that we find great difficulty in accepting the case the book makes, especially when we remember the twelve centuries after the death of Jesus when nothing is known of the Shroud.

Miss E. B. Gibbes's *The Road to Immortality* (Nicholson & Watson, 6s.) still leaves us unconvinced, despite Sir Oliver Lodge's Foreword, that communication with the dead has been established. It purports to contain the messages of F. W. H. Myers, delivered by means of Miss Geraldine Cummins's automatic writing. Only those who knew Myers's style, and specially his way of lecturing, are qualified to say whether these lectures on all kinds of subjects—"Consciousness", "The Universe", "The Incident of Death", "Memory", "God is Greater than Love"—bear Myers's hall-mark. The cross-references with Mrs. Leonard seem very weak. This verdict has been reached despite the fact that we are much impressed by the phenomenon of automatic writing.

Professor F. M. Cornford's *Before and After Socrates* (Cambridge Press, 4s. 6d.) contains four very readable lectures of a popular kind delivered at Cambridge in an Extra-Mural Course on Greek Philosophy. The subjects of the lectures are "Ionian Science before Socrates", "Socrates", "Plato", and "Aristotle".

Milton and Paradise Lost (Williams & Norgate, 10s.), by Professor N. Bogholm, of the University of Copenhagen, can be welcomed as a study by foreign scholar of one of the masterpieces of English literature. Professor Bogholm sees in *Paradise Lost* "intellectual problems investigated by the searchlight of high political power"—those problems including religion *versus* reason, individual liberty *versus* the State, eschatology, and the relationship between human ethics and divine".

Among the many books which have marked the Scott centenary we put with the best *The Waverley Pageant* (Eyre & Spottiswoode, 8s. 6d.), which consists of passages selected by Mr. Hugh Walpole—and selected with great skill and judgment. The extracts occupy over 600 pages—there is mystery about the pagination, which begins at p. 21, after xl pages of Mr. Walpole's Introduction. Mr. Walpole sees in Sir Walter one who, after criticism has done its worst,

arises serenely, apart and beyond, a great gentleman, a creative genius, a friend of anyone and everyone who seeks his company, a great man in every true sense of greatness.

For the part of the Introduction devoted to the novels, we can say no more than that it has made us long for the day when we shall have time to tattle down to read again those of the novels we have read previously and to fill in the gaps left.

Mr. Emery Nerf's *Carlyle* (Allen & Unwin, 10s. 6d.) is a competent and readable sketch by an American writer. Though in one or two places there is evidence that Mr. Nerf is not intimately acquainted with Britain and British idiosyncracies, his outlook is throughout eminently sane and reasonable, which is more than can be said about some writers on Carlyle. The chapters dealing with Carlyle's youth are exceptionally good, and the reader who desires to approach the sage by roads not blocked with controversy would find it hard to discover a better route than that which Mr. Nerf provides.

Mr. John Drinkwater edits *The Eighteen-Sixties* (Cambridge Press, 6s. 6d.), in which not all the Fellows of the Royal Society of Literature who contribute adhere to the practice of selecting minor characters for their subjects—Dr. Boas's "Historians", for example, discusses Buckle, Stubbs, Freeman, Froude, and Gardiner. The other essays are Professor Abercrombie's "Sir Henry Taylor", Mr. Humbert Wolfe's "Arthur Hugh

Clough", Mr. de la Mare's "Wilkie Collins", Mr. Granville-Barker's "Ex-Planché—Enter Gilbert", Mr. C. L. Graves's "*Punch*", Mr. Drinkwater's "Dallas", Sir John Fortescue's "Whyte-Melville", and Sir Oliver Lodge's "Science".

It may be largely a matter of taste, but one of the books we have most enjoyed reading this quarter is Mr. George Paston's *At John Murray's* (Murray, 15s.), which is in reality a life of John Murray III, who presided over the famous publishing house from 1843 to 1892. Samuel Smiles's *A Publisher and His Friends* had already brought the story of the firm down to the close of the reign of John Murray II. Mr. Paston's book is in effect a survey of the Victorian age from the point of view of literature, periodicals and other. Murray published for many of the most distinguished authors of his long day—Gladstone, Dean Stanley, Livingstone, Motley, Borrow and many more—and through the *Quarterly* he was in touch with a host of writers in every field. Direct contact between publisher and author was in those days the rule, and so we are able to benefit still by reading their correspondence and pondering on their relationships. One cannot but be struck in reading by the generosity with which Murray treated his authors—and editors; not only did he offer them excellent terms, but if an edition did better than he anticipated he would send the author two-thirds of the net profits instead of the half agreed upon. Nevertheless, then as now, there were authors difficult to satisfy, who believed that publishers and public had conspired together against their books.

With familiar names appearing on every page, quotation would never end did it once begin, but one who has had to decipher letters of Dean Stanley cannot but rejoice in the story of the unexpected arrival of Stanley at Murray's home previous to the letter announcing his coming, which had been to Winchester, Worcester, and Wolverhampton before some genius in the G.P.O. had suggested "Try Wimbledon".

The volume, to which Lord Ernle, for a time Editor of the *Quarterly* writes a Preface, is a worthy memorial of a notable figure in an age distinguished for remarkable men.

Another batch of Messrs. Peter Davies's attractive series of short biographies (5s. each) is now before us. Professor A. E. Taylor's admirable *Socrates* opens with a masterly introductory chapter on the sources; it is disfigured by an irrelevant generalization on p. 125. Mr. James Laver's *Wesley* is a readable and sympathetic account, though his bibliography does not suggest acquaintance with the most recent literature. It does not mention Curnock's standard edition of the *Journal*, the Rev. John Telford's standard edition of the *Letters*, or Dr. J. S. Simon's thorough study of the Methodist movement. Mr. Arthur Bryant, after frightening us with an opening paragraph in which he aroused the apprehension that he was going to try to write like Macaulay, provides a competent account of the historian which misses little that is essential, while his bibliographical note is exceptionally full. Mr. Stephen Leacock was an obvious choice for *Mark Twain*, and he performs his task well, aiding the reader by a full chronology of Mark Twain's life. Mr. G. M. Young's *Gibbon* tells of the rather unpleasant person who stands among the first of English historians, and is specially good on Gibbon's style. Dr. G. J. Renier's *William of Orange* is excellently done, and once more our sympathy is engaged for one who won through despite manifold difficulties. Two tragic figures are the subjects of Mr. R. McNair Wilson's racy *The King of Rome* and Mr. Compton Mackenzie's *Prince Charlie*. One cannot but speculate what would have been the course of history had not Napoleon Francis died at the age of 21.

while it would perhaps have been better for himself and for the world had Charles died at that age. The best thing about Mr. Mackenzie's romantic and high-flown volume is the tartan jacket.

Miss Mary Sturt has been hard put to it to find enough about *Francis Bacon* (Kegan Paul, 10s. 6d.) to make a full-sized biography. Nevertheless we have enjoyed reading her chivalrous defence of the wise old—he was never young—lawyer who ended his days in disgrace. Miss Sturt starts out with great indignation because most people know Bacon only *via* Macaulay, and he is thus “damned unheard, at the mouth of a man writing in semi-ignorance to please the most hypocritical public that has ever existed”. That's the stuff to enliven your pages, even though it cannot be deemed history! Bacon, Miss Sturt believes—and rightly—was born at the right time. He has also suffered because of the “idle romances and superstitious accretions” connected with his name in regard to the authorship of Shakespeare's plays. It did not need Miss Sturt's vigour to prove that Bacon was a man in whom an unusual combination of talents was to be found, or one who was made a scapegoat for the common practices of his day. We think, however, that more knowledge of his Puritan father would, perhaps, help to an understanding of his very mixed nature.

Mr. Stephen Graham has followed up his *Peter the Great* by a life of *John the Terrible* (Benn, 18s.). Born in 1530, and living to be little more than 50, Ivan is a striking case of megalomania. Mr. Graham calls him “cruel and craven”, and it seems clear that with all his undoubted ability he was a madman in whom sexual and religious mania were strangely mixed. He could spend the morning in theological discussion, the afternoon in witnessing cruel tortures—many of them much too horrible to scribe—and the night in sexual debauch. After sending his men through rape and murdering, he would accuse someone of “the Manichean heresy”. In his youth he was much given to praying and piety, and, had his first wife, Anastasia, lived—she seems to have been a very good woman—he might have left a name honoured for its glorious achievements rather than one which always causes a shudder. After her death nobody knew when his wrath would flare out, or when his steel-pointed staff would strike them down. And at last he murdered his son whom he had brought up to share his lusts. After a rather involved introductory chapter, Mr. Graham tells a story as vivid as it is bloody.

Mr. John S. Hoyland edits *The Man of Fire and Steel* (Clarke, 3s. 6d.), which is “A Collective Study of George Fox” made by ten students of six different nationalities at Woodbrooke. Each one went through the *Journal* making references to a special subject, and their findings were then brought together. The result is a book which will save much work for future students of Fox and the early Friends.

Mr. H. R. James's posthumous *Mary Wollstonecraft* (Oxford Press, 6d.) is a pleasing and able sketch, with an exemplary Index which makes the book of exceptional value to students. It narrates the story of Mary's life, packed with struggle, passion, disappointment, and service, and gives a clear and sympathetic account of her writings. A little volume which it is, from every point of view, been a delight to read. Is it any less a matter of surprise to-day than it was to Mary Wollstonecraft, that “so few people examine the tenets of the religion they profess, or are Christians without conviction”?

In *James Stansfeld* (Longmans, 15s.) Mr. and Mrs. Hammond have provided a readable study of “A Victorian Champion of Sex Equality” whose

work has almost been forgotten. Stansfeld was a Yorkshire Radical who without any of the advantages of birth or social position, became a Cabinet Minister and one of the most highly respected politicians of his day. His active life centred round two great causes—Italian unity and freedom, and the Repeal of the Contagious Diseases Acts. His association with Mazzini in regard to the first caused his resignation from the Government in 1864 and to concentrate on the second he sacrificed all his political ambition. Josephine Butler's remarkable personality made her the champion of Repeal in the eyes of the world, but it is well that it should be recognized how much the cause owed to Stansfeld, inside the House of Commons and without. Mr. and Mrs. Hammond have provided a useful sketch of a type now rarely seen in the public life of this country.

That enterprising young firm, Messrs. Nicholson & Watson, has already some very good books to its credit. It is a pity, however, that a volume of the quality of *The Great Victorians* (8s. 6d.) should be spoilt by the use of poor paper which allows the type to show through. The editors, Mr. H. J. and Mr. Hugh Massingham, have selected some forty of the great Victorians and distributed them among very varied writers. Their selection, both of subjects and writers, will, of course, not please everybody, and it will largely depend on the reader's taste which of the essays he prefers. There is, as always in a volume of this kind, a great difference both in the merit of the essays and in the method of treatment. They range from Mr. W. J. Turner's cheap "Swinburne" and Mr. R. H. Wilenski's "Ruskin" ("Though Ruskin could not write for toffy (*sic*), he had a devil of a lot to say") to masterly sketches by Mr. Clifford Sharp, (Cecil Rhodes), Mr. Herbert Read (Coventry Patmore), and Mr. Laurence Housman (Florence Nightingale). Among other essays that stand out are Father D'Arcy's "Newman", Sir Arthur Salter's "John Stuart Mill", Mr. J. L. Hammond's "Cobden", Mr. H. J. Laski's "Peel", Mr. Charles Morgan's "Emily Brontë", Lord Ponsonby's "Gladstone", and Mr. Hugh Walpole's "Trollope". Mr. G. K. Chesterton writes as freshly of Dickens as if he had met him for the first time, and Prof. Lascelles Abercrombie has a good if slightly too superior essay on Browning. We do not object to Miss Katharine Garvin's criticism of the style of Walter Pater, though when throwing such stones she should not have let her printers make her say "His treatment of death, birth, love, and religion *are* usually either sentimental or insensitive". Some critics have said that Mr. Neville Cardus's "William Gilbert Grace" (surely the editors have made a mistake in not calling him "W.G.") is one of the best essays, but we think they must be unaccustomed to his regular articles in the *Manchester Guardian*, many of which are much better than this essay.

Mrs. Moore's sketch of her father, *Winfred Burrows, 1858-1929* (S.P.C.K., 5s.) is a sympathetic and adequate account of a scholar who after taking a Double First at Oxford became in turn a Don at Christ Church, Principal of Leeds Clergy School, parish priest in Leeds and Birmingham, and then Bishop of Truro and Chichester. Burrows's life would afford an excellent basis for a discussion of the question whether a man with such gifts ultimately renders most service to the Kingdom of God by concentrating on one line—say that of scholarship—or by accepting the call to important but very varied spheres of service.

From his retirement Dr. Walter Lock, whom most people think of as Warden of Keble, sends forth two volumes, *Oxford Sermons* and *Oxford Memories* (Oxford Press, 6s. each). The former contains 22 sermons, most of them preached either before the University or in School or College.

napels, the latter about the same number of papers reprinted from various journals. When we say that the *Memories* includes sketches (often obituary) of Newman, F. J. Chavasse, Bigg, Liddon, Sanday, Scott Holland, Aubrey Moore, and G. J. Romanes, its interest will be indicated. It is, however, a irritating little volume, for the date of an article is never given. Thus, on p. 1, we are left wondering to which Bishop of Manchester Dr. Lockyer refers, and an article begins, "Bishop Mylne, whose death occurred on 19 February", without the least indication of the year.

Few biographers can have had an easier task than Mr. Cecil Roberts in writing *Alfred Fripp* (Hutchinson, 15s.), for Fripp from early days kept an intimate diary which has been at his biographer's disposal. Many people will be interested in seeing the life of a famous and fashionable surgeon from the inside. Fripp was almost a spoilt child of fortune. Starting with magnificent physique and an attractive personality, he was, immediately on leaving Guy's, called to attend the young Duke of Clarence. A friendship sprang up between the two young men, and afterwards, for a long time, all was plain sailing for the ambitious surgeon, who became intimate with the Royal Family, received a knighthood at a phenomenally early age, and was in due course Surgeon-in-Ordinary to Edward VII. Possessed of great organizing ability, he did a great deal to raise money, first for Guy's, and then, through that mysterious Society, the Frothblowers, for the Invalid Children's Aid Association. It is clear that the man was never lost to the surgeon, and there are many pleasing stories of his relationships with his patients, rich and poor, old and young. Sometimes, too, there are glimpses of that jealousy which is all too common in the medical profession; it seems to have kept Fripp away from the operation on Edward VII in 1902. Mr. Roberts's narrative tells of Fripp's happy marriage, his activity during the South African and European Wars, and his friendship with the theatrical profession—he was an inveterate theatre-goer. There is something about the surgeon which at once attracted people in every walk of society; to skill he added kindness and consideration, and his patients immediately felt they had in him a friend.

The Rev. Walter H. Armstrong's *John Alfred Sharp* (Epworth Press, 6d.) is a sympathetic memoir of the Shaftesbury carpenter who became Freeman of his native town, and President of the Methodist Conference and of the National Free Church Council, who did his greatest work as a local Steward of the Wesleyan denomination.

All temperance workers and many others will welcome Mr. Joseph Malins's biography of his father, *The Life of Joseph Malins, Birmingham* (Templar Press, 5s.), a well illustrated account of the "Grand Old Man" of temperance who died in 1926 at the age of 81. The life almost makes a history of the temperance movement in itself.

Discovery (Benn, 10s. 6d.) is another slender and attractive volume in which Mr. John Drinkwater tells the story of his life, the boyhood years of which were described in *Inheritance*, which we reviewed last year. The volume contains only 235 pages, and brings Mr. Drinkwater's career down as far as the age of thirty. It looks as if two or three more volumes will be required to tell the story to the present day. The volume is attractive in that in clear and limpid narrative Mr. Drinkwater tells of his youth in an insurance office in Nottingham with many happy descriptions of sport, especially cricket, and then describes his awakening interest in poetry and drama, culminating in his association with Barry Jackson and the Birmingham Repertory Theatre. All manner of interesting people pass through

his pages—William Gunn, C. B. Fry, Arnold Pinchard, E. V. Lucas, St. Oliver Lodge, W. W. Gibson, Lascelles Abercrombie, and many another. Altogether this is an extremely fascinating chapter, not merely in the life of Mr. Drinkwater, but in the story of the development of the drama in England. It is also an account of the reward that came to persistence, for Mr. Drinkwater tells of two poems being printed in periodicals,

where they represented my first success of the kind after having sent out manuscripts at the rate of at least one a week for five years without a single acceptance.

We are very surprised, by the way, that Mr. Drinkwater should refer to Mrs. Humphry Ward's *Robert Ellesmere* and to the Ryland's Library.

In *Dr. Archibald Fleming of St. Columba's* (Clarke, 5s.) Mr. Alexander Gammie's practised hand has overcome the difficulties which beset the biographer of a living person. His great admiration for the work Dr. Fleming has done in Scotland and in London never descends into fulsome flattery as he enables the reader to see how the background of three generations in the ministry fitted the young man for the high tasks awaiting him, and then how faithfully he performed them. Special attention is paid to Dr. Fleming's unique work at Pont Street, to his broadcast ministry, and to his acquaintance with the great ones of the earth—the Royal Family, Prime Ministers and statesmen, and soldiers like Earl Haig.

Mr. E. F. Benson called *As We Were* "A Victorian Peepshow". *As We Are* (Longmans, 15s.) he aptly designates "A Modern Revue". Mr. Benson, highly and rightly incensed because Mr. Arnold Bennett declared that "he can't write", vindicates his capacity in a well-written account of Britain since "the chasm which, in 1914, split time in two". Much of the book is written round Hakluyt Park, where for generations the Buryans had held sway. What life was like on the Buryan estate before the War, the changes in manners and morals the War brought, and the entire incompatibility of outlook between the older and younger generation—all these are described with remarkable insight and skill. After the fall of Hakluyt we have a chapter on "Eminent Men"—Balfour, Archbishop Davidson (here there is an account of Dean Davidson's courageous outspokenness in dealing with the Queen), Ernest Cassel, and Edgar Speyer. "Grub Street" deals with modern literature—James Joyce, Virginia Woolf, D. H. Lawrence—and there are ironic comments on the writer-critics and on the Book Society. The final chapter, "Stock-taking", brings to an end a sombre and saddening book, which above all makes the reader realize the cost of the War in morals and ideals, as well as in life, and the utter failure of both the Church and the State to grapple with the situation. Mr. Benson shirks nothing in his description of life since the War, and nobody can gainsay his statements. If such a clear record will but shake men into thought and action, the gloom it causes may in time be dissipated.

It is to be feared that Mary Kingsley is only a name to many to-day, though there is much to be said for Mr. Stephen Gwynn's opinion in *The Life of Mary Kingsley* (Macmillan, 12s. 6d.) that in her lifetime

No individual without the support of an organization has so profoundly and beneficently influenced the course of history.

The "bright young things" who marvel at Amy Johnson's courage and endurance should read this story of a woman of thirty who went to explore West Africa in search of "fish and fetish" with complete disregard of comfort and security, facing fever and death day by day. Miss Kingsley was unsympathetic with Christian Missions, but she had the greatest admiration for Mary Slessor and for some other missionaries. She was a keen

roversialist and was often in hot water, but she deserves to live alike her heroism and for the racy style in which she wrote.

In *The Press and the Gospel*, mentioned in the Editorial, the author tells us that Kagawa's works are by far the most-read books in the libraries which he gives statistics. Many people in this country feel that they have come to know Kagawa through his writings, but they will welcome W. Axling's sketch, *Kagawa* (S.C.M., 6s.). The book reveals the Japanese Christian Socialist as a mystic with an intense passion for souls and a social reformer with constructive genius. Although handicapped by physical weakness, he has in his 44 years effected a striking transformation in the lives of thousands of his fellow-countrymen. He gives up everything for his work, the royalties he receives on his books—amounting to over £1,000 to date—going to his Settlements. This has not prevented many of his labourers for whom he has toiled from denouncing him—at the instigation of Communist agitators—as one who is a traitor because he administers the anæsthetic of Christianity.

We are almost ashamed to confess that we have enjoyed such a gossipy, chatty, and malicious book as Mrs. Gertrude Atherton's *Adventures of a Novelist* (Cape, 15s.). Mrs. Atherton, just as she always seems to be gone wherever she wanted at any time, says exactly anything that comes into her head, no matter how it might hurt or harm. Thus, we have been speaking of one of her many publishers: "Personally, I never liked John Lane: he reminded me of a fat, white frog", and, after describing her as "an excessively plain, dumpy, high-stomached woman, with her hair drawn back in a tight little knot and a severe cast of countenance", says that T. P. O'Connor said to her of the first Mrs. Hardy, "Now you may understand the pessimistic nature of the poor devil's work" and then on: "No doubt Hardy went out so constantly to be rid of her". Or read:

He brought Thomas Mann to see me one day; a handsome person, but so superior that I left him to the inner contemplation of his own greatness while I talked to his more expansive friend.

For her own responsibilities she seems to have borne very lightly. She left her daughter to be brought up by other people and when the girl was in a school in New York, saw her for a week or two: "but I regarded martyrdom at that time as a highly specialized form of martyrdom"!

Dr. E. Boyd Barrett, who described his experiences as a Jesuit in a recent book not long ago, has now become a psycho-analyst. In *Absolutely Bles* (Bles, 10s. 6d.) he tells of some of his cases, and discusses the way in which people turn to priest and church, doctor and analyst, to be convinced they are forgiven: the confessional and the analyst's consulting room are used for the same purpose.

The Doctor's After Thoughts (Benn, 7s. 6d.), like Sir James Crichton-Browne's previous books, consists of extracts from the note-books he has written during a long and busy life. They are about all manner of subjects, medical and professional, literary and social; some of them are only two or three lines in length, others two or three pages. They will give delight to many readers. We like the story of the little boy who replied to his father's question, "What countries supply us with rice?", "India, China and Japan! Curse them!".

Miss Winifred Holtby's *Virginia Woolf* (Wishart, 6s.) is a brave bit of biography, which we are glad somebody has tackled for us. Those who read

our notice of *The Waves* may remember how bewildering we found Mrs. Woolf's technique, how unreal the boys and girls she there described. Mrs. Holtby writes with much more sympathy than we could bring to a study of Mrs. Woolf's writings, though there are matters on which she does not hesitate to find fault. Perhaps the best thing that could happen to Mrs. Woolf would be a period of life at, say, Kingsley Hall, Bow, or, better still, in one of the many crowded homes thereabouts. Such an experience need not destroy her delicate and sensitive approach to life or blunt her insight; it would make her knowledge vastly more comprehensive and bring it a little more on reality. Miss Holtby has given us an excellent piece of literary criticism for which we are grateful.

Mrs. Woolf, we are inclined to think, finds her truest place as critic rather than as novelist. In the second series of her papers printed under the title *The Common Room* (Hogarth Press, 10s. 6d.) she reprints essays from the *Times Literary Supplement* and other periodicals, adding some on her own matter, including a stimulating address read at a school, "How Should One Read a Book?". In some of these papers Mrs. Woolf really comes to earth, those on James Woodforde and John Skinner being delightful and human. Sometimes, too, she makes us want to dispute, notably in the opening essay "The Strange Elizabethans", in which she argues that we know little of the ordinary everyday lives of Shakespeare's contemporaries. Of Gabriel Harvey, by the way, round whom this essay is written, we are told that "His leaning was profound". With anybody else we should have said that this was a misprint, but with Mrs. Woolf we stopped to wonder! Among other subjects of which Mrs. Woolf writes are Donne, *Robinson Crusoe*, Swift's *Journal to Stella*, *The Sentimental Journey*, De Quincey, Hazlitt, Gissing, Hardy, Meredith, and Christina Rossetti.

Philistines that we are, we have always felt Henry James to be finished and a bit of a *poseur*, and it was with no great enthusiasm that we opened *Theatre and Friendship* (Cape, 10s. 6d.) in which Miss Elizabeth Robins has collected the letters James wrote to her and to Lady Bell. Miss Robins's skill as an actress won for her the regard of one whose plays were by other means as successful as his novels, and this correspondence is, in large measure, the record of their co-operation. Its greatest value lies in the light it throws on the effort to get Ibsen on the English stage. From this point of view it forms an important footnote to the Shaw-Terry correspondence published last year.

The sketches of Rabindranath Tagore translated in *The Golden Boat* (Allen & Unwin, 4s. 6d.) illustrate the versatile nature of the poet's gifts. Some of them are stories, some parables, some ironic, some satiric, and some, while no doubt conveying their meaning to disciples, quite unintelligible to one reader!

There is pleasure for many an hour in *The Oxford Book of Sixteenth Century Verse* (Oxford Press, 10s. 6d. and 8s. 6d.), which Mr. E. V. Rieu has edited. A selection which can open with "The Nutbrown Maid", and can range over Shakespeare, Spenser, and Sidney, with Greene, Raleigh, Campion, Drayton, and many more, and with a lot of jolly anonymous poems thrown in, cannot but be rich in delight. The moralist is given a fair chance in meditating on Mr. Chambers's Preface which says on one page that the inspiration of Elizabethan poetry is "the lust of the eyes and the pride of life", and two pages later that "at least six and possibly eight of the contributors to this volume met death

the scaffold"! And we wonder if the editor is accurate in speaking the first half of Elizabeth's reign as a time "when the furies of religious controversy were lulled"? But it is foolish to enter into controversy when flowers picked from a June garden are here to be enjoyed.

There will, no doubt, be those who will benefit by reading Miss M. L. V. Hughes's *Everyman's Testament of Beauty* (S.C.M., 5s.), the purpose of which is to expound *The Testament of Beauty* in a way to make it clear to every man, but personally we have to confess that we found it easier to follow the poem itself than Miss Hughes's commentary on it, and that though we belong to the "herd" rather than the "Greek".

The *Ten Letter-Writers* (Hogarth Press, 8s. 6d.) about whom Miss L. Irvine writes, are five women and five men, though Miss Irvine suggests that Cowper was more of a woman than a man. She chats about de Sévigné, Dorothy Osborne, Mme. du Deffand, Lady Bessborough, Mrs. Carlyle, Jonathan Swift, Horace Walpole, William Cowper, Charles Lamb, and Prosper Mérimée.

We have often found books on style boring, but the Rev. Henry Bett's *Secrets of Style* (Allen & Unwin, 7s. 6d.) is quite the reverse, for the illustrations with which it is studded make it quite fascinating. Young people who wish to write would do well to listen to the counsel which Mr. Bett has to give them in this and in previous books.

Vol. IV of the Library Association's admirable Manuals is Mr. John Toynbee's *History of the Public Library Movement in Great Britain and Ireland* (Allen & Unwin, 10s. 6d.), an account of the events which led to the Public Libraries Act of 1850 and of subsequent developments. Special attention is paid to the foundation and work of the Library Association, and there are also chapters on specialized libraries—commercial, technical, hospital, school, etc. A notable and useful chapter contains short biographies of "Prominent Workers and Benefactors".

Vol. III of the series is Mr. W. Berwick Sayers's *Manual of Children's Libraries*. England has lagged behind the U.S.A. in the provision of children's libraries, but Mr. Sayers tells of recent progress, and suggests methods to be observed in instituting libraries. Many other than librarians would benefit by reading this survey. An admirable summary of Dewey method of classification will be of service to most students, while those who have to teach children can draw on Mr. Sayers's wide experience to advantage.

It is an excellent idea to begin to acquaint Intermediate students of history with sources, and we welcome *England under Elizabeth* (Longmans, 6d.) in the University of London's "Intermediate Source-Books of History" series. The selection, on the whole, is well made, though there is sometimes a strange lack of uniformity: for example, the 4th (and best) edition of Prothero's *Select Statutes* is mentioned on p. xii, but the quotation on p. 174 is from the first edition. Nobody who has used Dr. W. H. Frere's *English Church, 1558-1625* will agree that it suffers least from bias. We find any quotation from Robert Browne, while Dr. F. J. Powicke has been confused with his son F. M., the Regius Professor at Oxford. As often in these books, the religious section gets less than its due proportion: a quotation from "The Device for the Alteration of Religion" would have been exactly to the point. But, used by a wise teacher who knows the history of the reign and the authorities, this book will be of much service to students.

Prof. G. M. Trevelyan has now given us the second volume of *England under Queen Anne*, the first of which, entitled *Blenheim*, we have already noticed. The new volume is *Ramillies and the Union with Scotland* (Longmans, 21s.). There is comparatively little about religion in the first years now covered, and for that, maybe, Prof. Trevelyan was profoundly grateful. The primary concerns of the period are the war and English politics, the latter being bound up, of course, with the question of union with Scotland. Marlborough is still in the centre of the stage, his genius being well shown at Ramillies and Oudenarde. Nevertheless, though the battles, and the war in which they were outstanding episodes, must be the prevailing interest of these years, Prof. Trevelyan never overlooks the background, never for a moment lets his readers think that history is mere record of battles. It is because we are assured of his correct sense of values as well as of his scientific use of doctrines that we feel safe in Prof. Trevelyan's hands. His history of Anne's reign is destined to be standard work. It will rank with his great-uncle's *History* of the preceding reigns, and even if it lacks the glamour of Macaulay's style, it has the reliability which Macaulay does not always possess. Prof. Trevelyan is to be congratulated on the work, and not least on the expedition with which this volume has followed the first.

Cornwall to America in 1783 (Fenland Press, 4s. 6d.) is the Journal of Paul Burall (1755-1826) now printed for the first time. Burall came from Methodist stock, and the opening words of the Journal may be quoted here as typical of the whole and as illustrating his early environment.

I think wen I was About Eight years Ould I was Convinced of Sin Under Mr. Rankings preaching, and My Brother John and Brother Pet[t]er Jir[t] the sosisety and the[y] tould me I was to young. And I ust to go with them to thear metings, and was Greatly delited with them.

The Journal, which occupies only 25 printed pages, describes a voyage across the Atlantic and a settlement in Philadelphia which did not prove to be permanent.

The L.M.S. can take pleasure in two books we notice this quarter, both of which can be called African books. No missionary of the Society has been more popular as a deputation than Miss Mabel Shaw, and all who have heard her will welcome *God's Candlelights* (Livingstone Press, 2s. 6d.) based on letters written during her seventeen years' service in Barotsi, Africa. An attractive book with an attractive jacket. The Rev. A. J. Chirgwin's *An African Pilgrimage* (S.C.M., 2s. 6d.) is also based on letters sent home—this time during his visit to the African stations of the Society. It is heartening to read of the work being done at places like Tiger Kumbungu and Hope Fountain, and to realize the changes wrought since the days of Moffat and Livingstone.

Vol. II of the Senior Lessons Handbook (N.S.S.U., 1s. 6d.), *Problems of Belief and Conduct*, is now published. It deals with God, Creeds and Worship, Prayer, the Church and the Sacraments, World Christianity, and the After-Life, and the contributors are Dr. Garvie, the Revs. A. D. Belcher, F. C. Taylor, E. Shillito, R. G. Martin, and F. C. Spurr. Although some of the chapters could do with a little leaven, the volume should be found to be extremely useful. Dr. Garvie's section, dealing with "The Church", is especially good.

There and Back Again (Hodder, 3s. 6d.) shows Professor C. H. Dodd in a new role, that of writer of children's stories. There are ten stories, most of them original. Mrs. Dodd's illustrations and the general format both help to make a delightful little book.

The Rev. W. J. May's *Boys of the Holy City* (S.C.M., 2s. 6d.) contains ten stories of boys connected with Jerusalem, from David to Jesus.

All workers in the lower Departments of Sunday Schools would do well to glance through Miss Doris Street's *More About the Primary Department* (S.S.U., 1s. 6d.), which contains many suggestions about the work of the Primary Department, weekday activities, and teacher training, as well as a very full book list. A welcome will also await Miss Street's *Worship for Little Children*, "A Book of Readings, Praises and Prayers for Use in the Primary Department and the Home" (Ludgate Circus House, 1s. 6d.) and *Instrumental Music for Use at Children's Worship* (Ludgate Circus House, 3d.). Mrs. Murray MacBain has selected, and Mr. Ivor R. Davies has arranged, voluntaries from great composers.

Miss A. M. Pullen's *Flaming Trees* (Independent Press, 2s.) contains ten stories which Sunday School teachers and leaders will find of service. Most of them are for Junior children, but some for Primaries and Intermediates.

How does one teach the *Old Testament* to children between 8 and 10 years of age? Miss Marion Power's *Stories and Lessons*, Part I of which is with *Genesis* (S.P.C.K., 3s.), suggests the way for parents and teachers. Another way is by means of the drama, especially by plays in which children can take part. Mr. E. R. Appleton, whose broadcasting work is well known, has arranged the story of Joseph in five short plays for children, with full directions. A section on how to stage the plays is included. The book is entitled *Corn in Egypt* (Nisbet, 3s. 6d.).

In *By Fireside and Candlelight* (N.S.S.U., 2s. 6d.) Miss Mary Entle, a master-hand in the genre, has given us an excellent "Book of Stories for Little Children about Children all over the World". From the same publishers comes a very good Christmas play for children, Miss Hilda D'Amico's *The Last House* (3d.).

Messrs. Harrap are to be congratulated on the excellent format and the low price of Miss Ursula M. Williams's *For Brownies* (3s. 6d.). These "Stories and Games for the Pack and Everybody Else" are published with the authority of the Girl Guides Association, and they and the illustrations accompanying them make an eminently successful book.

The Religious Tract Society is once more to be congratulated upon its *Picture Books* for Boys and Girls. They can be obtained for children of varied ages and of almost every taste. Parents and teachers need not be afraid of letting them for their children. The Society's pictures illustrating the Bible are also very well done, and Sunday School teachers would be well advised to look through them. Attention might also be drawn to Collins's *Picture Books for Guides* (2s. 6d.) and *Stories of School and Sport* (3s. 6d.), while Messrs. Macmillan's collection of *Animal Stories* from Rudyard Kipling makes an attractive volume (6s.). From the same publishers comes a really beautiful present for a child, which will be cherished with the passing years, the *edition-de-luxe* of *The Collected Verse of Lewis Carroll* (8s. 6d.), which contains not only the familiar poems from the author's major works, but also many never previously printed or in books now out of print.

Perhaps nothing strikes the British minister visiting the United States more than the difference between the American "Church School" and the British "Sunday School". Miss Mildred Hewitt's *The Church School Comes to Life* (Macmillan, 12s. 6d.) is American and Episcopal, but

all ministers and Sunday School officials could get hints from it for their own work. Most of them will probably feel envious because of the advantages American teachers have in regard to buildings and equipment.

Dr. L. P. Jacks's *Education Through Recreation* (University of London Press, 3s. 6d.) contains addresses delivered during a recent tour in the United States in pursuit of "the higher recreation" movement. Dr. Jacks pleads for a "University of Creative Achievement" or a "National College of Recreative Culture" in each land, where the right use of leisure may be learnt. He holds the mission of the recreative movement to be the transformation of the crowd into a community, with the motto "Education and recreation, united they stand; divided they fall".

From Dr. Jacks it is natural to turn to Mr. Bertrand Russell, who in the first chapter in *Education and the Social Order* (Allen & Unwin, 7s. 6d.) deals with "The Individual versus the Citizen," and says:

Persons reaching a certain level in exams. will be allowed to publish after their names the letters L.T., meaning "Licensed to Think". Such persons shall thereafter never be disqualified from any post on the ground that they think their superiors fools.

This book once more makes us wish that Mr. Russell had stuck to higher mathematics: it is pathetic to see how he demeans himself once he comes to controversy. Whether we think of his travesty of Public School education, his habit of judging Christianity from its most reactionary exponents, or his cheap and nasty jeers, it is one and the same. Take these examples:

So far as I can remember, there is not one word in the Gospels in praise of intelligence; and in this respect ministers of religion follow good authority more closely than in some others.

Church and State are implacable enemies of both intelligence and virtue. We must not, of course, be deprived of a chapter on Sex, and in this we learn that nurses of children of the well-to-do are expected to be of impeccable moral character. This means that as a rule they are timorous, sentimental, and afraid of reality.

"Companionate marriage" from the age of 20 is urged:

I am sure that university life would be better, both intellectually and morally, if most university students had temporary childless marriages.

Mr. Russell seems to know very little about human beings, while he thinks children ought to be clean twice in the day only—morning and night. How do his children come to table?

To turn from Mr. Bertrand Russell to the Bishop of Liverpool's *Life in the Public Schools* (Maclehose, 10s. 6d.) is like escaping from a grimacing and acrimonious Senior Common Room filled with sharp-witted if cynical Deans into the crisp air of a frosty moonlit night. It is not that Dr. David does not know the difficulties and dangers of the Public Schools—he speaks frankly about them—but that he discusses them with a faith, hope, and courage which will give a needed sense of aim and responsibility to the schoolmaster's calling. The book is written round "a threefold purpose of preparation for life".

The child has a right to demand that his education shall help him to make the best of himself. But individual development will be one-sided unless on his behalf we take account of the ever-widening circles in which he will live and grow. And it will be stunted unless he learns to recognize with us the means and manifestations by which God reveals His presence in the world.

draws men to Himself, and guards their communion with Him. I suggest that in unifying these three purposes education may seek to meet the claims of the self, of the world, and of the Highest.

Mr. Douglas M. Gane's *Tristan da Cunha* (Allen & Unwin, 7s. 6d.) has its sub-title, "An Empire Outpost and its Keepers, with Glimpses of its Past and Consideration of the Future". It contains a bibliography as well as illustrations which in themselves suggest the lot of those who dwell on this lonely island 1,320 miles from St. Helena, the nearest inhabited land. Tristan da Cunha is an extinct volcano arising to a height of nearly 10,000 feet, with a circumference at its base of 21 miles. Its little colony grows to the edge of the island as if it were a veritable Garden of Eden. Mr. Gane shows how a change has come over opinion in the Empire in regard to the island, and argues that it is a British outpost kept for the future by those who now live there.

Mr. Kenneth G. Grubb has done excellent service for the *World Union* Movement by his *Surveys in South America*. In *Parables from South America* (Lutterworth Press, 7s. 6d.), which is illustrated by his own photographs, he uses the varied scenery of that vast continent to throw light on many spiritual truths. Altogether he has given us a readable volume of a very unusual kind.

All lovers of Lancashire will find delight in Mr. J. Cuming Walters's *Lancashire Ways* (Methuen, 7s. 6d.) and especially in Mr. Frank Greenwood's drawings, by which it is illustrated. Many people, particularly town-dwellers, think that the county is all like Manchester and Wigan, giving nothing of the Ribble Valley, the Trough of Bowland, and many other beautiful spots. For such this book will be education without tears.

The motto of the Rev. G. E. Newsom's timely book, **The New Morality* (Nicholson & Watson, 6s.), may be said to be the words of Mr. Christopher Dawson, quoted within it:

The institution of the family inevitably creates a vital tension which is creative as well as painful. For human culture is not instinctive. It has to be conquered by a continuous moral effort which involves the repression of natural instinct and the subordination and sacrifice of the individual impulse to the social purpose. It is the fundamental error of the modern hedonist to believe that man can abandon moral effort and throw off every repression and spiritual discipline and yet preserve all the achievements of culture.

Opening chapters, describing the challenge of the "new morality" to our life, are extremely good, though we feel that Mr. Newsom is writing second-hand when he comes to deal with biology and anthropology. The leading analysis of Mr. Bertrand Russell's *Marriage and Morals* is very interesting. Mr. Newsom shows how

the axiom of free sex is incompatible with the open life of neighbourhood, and points out how statements like

From a psychological standpoint the desire for sex is precisely analogous to the desire for food and drink,

the purely instinctive man, if he could have his way, would have all women love him, and him only,

contact with each other. Altogether the book is an excellent counter-blast to those who have so violently assaulted traditional views of sex and the family, and it deserves to be widely read.

An author's name has gone wrong in the note on page 250.

The average Protestant will approach Father E. Cahill's *The Framework of a Christian State* (Dublin : Gill, 15s.) with interest, for he will hope to find in this "Introduction to Social Science" written for those who "accept the Church's teaching" how Roman Catholicism regards the major problems of social life to-day. It is a bulky volume which comes from Ireland, and has an Irish background and Appendices dealing with Ireland in one of these we read :

Betting (that is the staking of money on an event of doubtful issue where none of the parties concerned has power to control) is not in itself morally wrong. As in the case of alcoholic drink, the evil of betting arises from excess or other accidental circumstance—such as loss of time, demoralization of character, and the fact that the money is needed for one's family. It is notorious, however, that the practice of betting is peculiarly liable to degenerate into a vice . . . [In the Free State] the evil has attained unprecedented proportions, and is at present one of the worst and most demoralizing of the many social ills which afflict the country.

While this is admitted, Protestantism, Liberalism, Socialism, Freemasonry are all denounced.

Protestantism began in Germany. The main driving force behind the movement there as elsewhere was not religion, but personal ambition, avarice or lust or all these motives combined. The leader of the movement was Martin Luther, an apostate Augustinian friar of remarkable abilities, unbridled passions, and boundless ambition . . .

Greed, robbery, oppression, rebellion, repression, wars, devastating depredation, would be a fitting inscription on the tomb of early Protestantism. Calvin and Puritanism had a "purely selfish and materialistic outlook on life" (Tawney is one of the few modern non-Roman writers quoted), where there was usually no unrelieved poverty either in city or country where the influence of the Catholic Church was predominant.

The book is useful in gathering together Roman Catholic teaching on the Individual, the Family, Woman, Education, the State, Patriotism, the Church, but it reads as if written long ago. There is no mention, for example, of Troeltsch, or of the League of Nations.

In *British Slave Emancipation, 1839-1849* (Longmans, 12s. 6d.) Dr. William Law Mathieson continues the work begun in *British Slavery and its Abolition, 1823-38*, which we reviewed on its appearance several years ago. There is great interest at present in the Centenary of the Abolition of Slavery, and this careful volume shows the effect of abolition in the various British Colonies. During the years of which Dr. Mathieson writes the question was complicated by the Free Trade crisis, especially in regard to the sugar duties. All this is carefully brought out in a volume which all students of the Slave Trade must note.

Mr. John Scanlon's *Decline and Fall of the Labour Party* (Davies, 7s. 6d.) will please those who love the gossip and scandal of political life. Mr. Scanlon, who was Secretary to Sir Patrick Hastings when he was a member of a Labour Government, writes from the "Clyde" angle, and is extremely critical of all—or almost all—who have led the Labour Party since 1922. Mr. Scanlon talks with the utmost confidence and self-assurance of the affairs of the Party, including matters he learned of in the course of his secretarial duties—even though he frequently spells the names of Labour ministers wrongly—we have Snowdon, Jowett, and Thompson. He gets the initials of the leaders of the I.L.P. mixed up, and writes of "Gallilee". Mr. Scanlon gives to Labour the credit for all the social legislation of the Liberal Government of 1906, makes no allowance for the

that the Labour Cabinets he criticizes, though in office, were never in power, and has no praise for any of the Labour leaders, unless it be Wheat and Mr. Maxton. Their greatest offence, however, seems to be that they have consorted with the middle classes when they have got to Parliament and adopted their dress and deportment, and even joined them in Parliamentary Cricket Clubs and the like. Mr. Scanlon has a caustic sense of humour and a lively style, but we cannot think that many people will accept him as a historian or be disturbed by his strictures.

Miss Muriel Lester's *Entertaining Gandhi* (Nicholson & Watson, 5s.) only tells of the weeks of the Round Table Conference when Mahatma Gandhi lived at Kingsley Hall, Bow, but of his return home as far as Italy, and his interviews with Romain Rolland, Pierre Cerosole, Tolstoi's daughter, and others. Appendices deal with various aspects of the Congress claim. Mr. Gandhi's intercourse with the children of Children's House makes a pleasing story.

Views and Reviews (Harmsworth, 10s. 6d.) is the second series of Mr. Melvock Ellis's Selection from his uncollected articles, containing papers published between 1920 and 1932. Most of the papers are reviews, and the volume well illustrates Mr. Ellis's varied interests. Perhaps one-third of them deals with the subject with which Mr. Ellis's name is most closely associated; among them "The Philosophic Problem of Sex" is very good. The rest include articles on Conrad, Romain Rolland, Kropotkin, two ofthrop Stoddard's books, and Bury's *The Idea of Progress*. A well-produced but highly priced volume.

There is, of course, much that is sound in Father Paul Bull's *A Man's Tale to Courtship and Marriage* (S.P.C.K., 1s.), but we cannot but wonder that celibate clerics seem to think themselves specially qualified to write on these and kindred topics.

Dr. Maude Royden's intense sympathy for human suffering has placed her in a difficult and compromising position, for it is hard to understand how one so shrewd should have given the almost unqualified approval she gives (she stops short of blessing the suggested legalization of abortion in the first three months of pregnancy) to Dr. Johann Ferch's *Birth Control* (Ferch, 3s. 6d.), now translated into English. In her Introduction Miss Royden gives examples of poor mothers in overcrowded homes whose children follow swiftly one after the other, and this moves her, apparently, to give support to Dr. Ferch's plea that

every engaged and married couple should have the courage of their convictions and arm themselves against the foe, and join in the effort to set love free.

Her book contains many tirades against "a hypocritical, degenerate, repressed morality", but it nowhere faces the question whether the use of mechanical means of contraception are psychically—and therefore ultimately physically—harmful. Nor is there any emphasis on the value of continence, chastity, and self-control. In her compassion for mothers and children Miss Royden seems to have been led into supporting unbalanced and unscientific propaganda.

Prof. H. J. Laski, in introducing Dr. Enid Charles's *The Practice of Birth Control* (Williams & Norgate, 10s. 6d.), says that birth control has come to stay, and that the movement "is passing rapidly from the stage of enthusiasm to the stage of science". He goes on to say that the purpose of the book is to emphasize the need for "more research and wider

investigation". This is made very clear by the evidence Dr. Charles Sumner gives, in which she analyses the experiences of 900 women in regard to the reliability of the methods adopted, and their effect on health, happiness and fertility. The main impression the book leaves is that we are yet far from the day when science will be able to make any confident generalizations on this important subject.

The British Social Hygiene Council deserves the credit for *Sex Education and the Parent* (Gollancz, 2s. 6d.), which contains four lectures—Sir J. A. Thomson's "Helping the Child's Outlook on Sex", Dr. Winifred Cullis's "The Physiological and Psychological Significance of Sex", Dr. E. S. Chesson's "Parents' Problems", and Dr. Crichton Miller's "Marriage, Education, and Freedom". The first two lectures are particularly good, Sir Arthur Thomson's very good indeed.

Dr. Helena Wright's *What is Sex?* (Douglas, 5s.) is described as "An Outline for Young People". With many illustrations it tells of sex in plants, animals, and human beings, and concludes with a chapter on "Psychological Development of Sex Instinct and Its Control".

How I Was Born (Bale, Danielsson, 5s.) is not a very good title for Dr. C. P. Bryan's "The Plain Story of Birth and Sex", for the book deals with contraception, hybrids, venereal disease, and kindred matters. Dr. Bryan writes very clearly, with abundant illustration from history and experience. Unfortunately these merits are accompanied by a cocksureness which settles problems far too easily, and in a way sometimes that we imagine would not be acceptable to medical science.

Freud cannot be escaped, and in Dr. G. W. Pailthorpe's *What We Find in Prison* (Williams & Norgate, 5s.) we have the application of Freudian principles to female offenders against the law. Dr. Pailthorpe, who quotes from case-books to prove her point, holds that

no attempt is made to understand the play-motive, or the fantasy-motive, or the unconscious motive, behind a great deal of what is legally known as "crime".

The asocial behaviour which brings people repeatedly into prison is almost invariably traceable back to childhood days, and therefore psychological—and generally psycho-analytic—treatment is needed.

It is not easy to make a year book interesting, and not even the skill of Miss Judith Jackson and Commander King-Hall has managed to make *The League Year-Book, 1932* (Nicholson & Watson, 12s. 6d.) fascinating reading. But as a book of reference about the League publicists will find it quite invaluable, and it is to be hoped that its continuance may be assured in succeeding years. To a description of the constitution and organization of the League, a summary of the Proceedings, 1931-1932, is added. There are over 100 pages of informing Appendices, and 50 pages of Bibliography. This is a volume which all concerned with the League will find continually useful. As Lord Cecil says, it gives "all the facts in a convenient and intelligible form".

Mrs. Kathleen Innes, whose little books on the League of Nations have done great service, has, in *The Prevention of War* (Friends Peace Committee, 2s. 6d.), collected the facts relating to the present situation. Disarmament, Arbitration, The League, Sanctions, and Moral Disarmament are treated in turn. Mrs. Innes points out that in the first ten years of the League its cost to the British tax-payer each year was less than that of the Officers' Training Corps.

The reader who desires to survey the swift-changing face of the Indian problem during recent years will find his task made much easier by Prof. Coatman's *Years of Destiny: India, 1926—1932* (Cape, 10s. 6d.). Lord Irwin writes a Foreword, and it is in the spirit of Lord Irwin that Mr. Coatman writes. His book is not propaganda, but an endeavour to state the facts objectively. Nevertheless, Mr. Coatman's views are plain, and they are well put in his Preface:

Great changes, similar to those which took place in Ireland, have to come in India. Let them not come in the same way. Let us, rather, fix our minds on the attainment, by us as well as by the Indian peoples, of the goal set up before us by Lord Irwin's historic announcement of 31st October, 1929, and by the Round Table Conference.

The Wet Parade is a dramatization of Mr. Upton Sinclair's novel of that name, published by the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church of the U.S.A. It costs 20 cents, and can be obtained from I. O. Evans, 24 Haydon Park Road, S.W. 19, for 9d.

In *Tramping with Tramps* (Hutchinson, 7s. 6d.), the Rev. F. L. Jennings describes more of his experiences on the road. His chapters vary considerably in merit. Those that are pure narrative ("I Become a Street Fizzler" and "My Job as Waiter in a Dining-Tavern") are admirable pieces of vivid, direct description, but when Mr. Jennings begins to moralize on his experiences he is inclined to become verbose and meandering. The attempt at the Yorkshire dialect on p. 123 is woefully inadequate. Mr. Jennings has keen sympathy with the vagrant; he welcomes recent reforms in the casual wards, but urges that they should be superseded by well-regulated training colonies where men shall be taught trades, become gradually self-supporting, their labours re-valued, their self-respect restored. What would men with the love of freedom Mr. Jennings describes attend to these of this kind?

Mr. Vash Young is an American insurance salesman. Some time ago he inherited a fortune, and his life was completely altered; the fortune meant the replacing of "selfishness, pessimism, fear, worry, indecision . . . instability, envy . . ." by "unselfishness, confidence, trust". The book, *Fortune to Share* (Allen & Unwin, 2s.) is a mixture of Samuel Smiles and *Quip*, pep and uplift, which might easily be a tonic to many in these days of depression.

Mr. Norman Tiptaft is a Birmingham business man who believes that the head of a firm must himself go after foreign business. *The Man Who Went on Business* (Birmingham: Tiptaft, 5s.) tells of his experiences on a tour which included Ceylon, India, Japan, and Canada. It shows Mr. Tiptaft as a man with ideas and any amount of "drive" and self-confidence, and there is no doubt that business men could learn a good deal from him. He has, however, little patience with idealism, and takes a *Morning Post* attitude on questions like India, tariffs, etc. And, of course, like any globe-trotter who makes no careful investigation, he has little to say in favour of missionaries and their work: we have the usual sort of talk about missionaries "doing themselves well", and "Rice" Christians greatly outnumbering genuine converts, and all the rest of it.

Mr. L. E. Jennings's *Thought—The Master-Key* (Fenland Press, 6s.) is a "How to get on" book of the more rational kind, which concludes with a list of 48 things each person should do every day.

Whether we are intelligent or not we can see that the world is in state of chaos, and anybody who helps us to understand how it got there and to see the way out is a benefactor indeed. The enterprise of the firm of Gollancz has enabled Mr. G. D. H. Cole to provide *The Intelligent Man's Guide Through World Chaos*—670 pages of it—all for 5s. So here we have the effect of the war, currency, tariffs, taxation, unemployment, socialism, capitalism, and the challenge of Russia, and much more. It is a marvellous feat of compression and exposition, with many charts, diagrams, and tables to make the way plain. Perhaps the most urgent question that remains with us as we read is whether capitalism can formulate a scheme on the lines of the Russian Five Year Plan, and whether it can work its scheme with even that measure of success which the Soviets have achieved. Mr. Cole doubts it, believing that the capitalist system has "done its work and outlived its strength and usefulness".

The Fortress (Macmillan, 10s. 6d.) is the third—and we think the best—volume in Mr. Hugh Walpole's Herries saga, which is to be completed next year. It begins with Judith Paris at 47, and leaves her going—even if not going strong—on her 100th birthday. It is the greatest tribute that we can pay to say that Mr. Walpole succeeds in maintaining interest through the successive generations of the Herries family, and that we are left speculating how the destiny which broods over it will be resolved in the persons of Vanessa, Benjamin, and Ellis.

The skill with which Mr. Walpole manoeuvres in order to introduce his set pieces—the Summer Fair at Keswick, the Chartist Petition, the Great Exhibition, and the Sayers-Heenan fight—is amusing, but while they are extremely well done, we are eager to get back to Judith. Mr. Walpole has never written anything better than the chapter "A Day in the Life of a Very Old Lady". Judith is much more alive in his pages than the historical characters—Harriet Martineau, Mortimer Collins, and Hartley Coleridge—that occasionally flit through them.

Mr. Edward Shanks's *Queer Street* (Macmillan, 10s. 6d.) is a readable story, but it is to be regretted that the time spent on it has not been given to people more worthy and wholesome—the Telluses are about the only redeeming characters in a very unsavoury bunch. *Queer Street* centres round a night-club, and almost all the people in it are a boozing, sexually loose, rank and offensive crowd. To such a set Mr. Shanks devotes his talents, portraying his characters skilfully, and awakening interest even in the worst of them. Unfortunately there is no end to this *Queer Street*, as to many others, and the reader is left wondering what happened to most of its denizens—perhaps Phyllis and Euan in particular.

The name of Dr. Lloyd C. Douglas on a novel brings back very vividly a Sunday in Los Angeles. Finding that the church where we had thought of worshipping was torn with division, we went instead to Dr. Douglas's. An appeal for the work of religious education drew from our pockets five times as much as we had intended to put in the plate, for we thought the church's problem was very much like that of the church we knew best. Afterwards over lunch at Dr. Douglas's home we discovered: (1) that the church was far wealthier than we had supposed; (2) that Dr. Douglas was experimenting with fiction as a medium for transmitting his message. *Magnificent Obsession* (Allen & Unwin, 7s. 6d.), the result of that experiment, has gone to twelve impressions in the United States in little over a year. It tells the story of a wealthy young American whose life—at a time when he is swiftly going to the bad—is saved at the cost of the life of a distinguished brain specialist. The youth determines to try to take the

doctor's place, qualifies, makes a great surgical discovery, and finds from a code diary left by the doctor that his inspiration had been in the teaching of Christ. Dr. Douglas has an acute mind, and there is no doubt that he has succeeded in presenting his gospel in a form in which it will reach many not attracted by the churches.

Miss March Cost's novel, *A Man Named Luke* (Collins, 7s. 6d.) is well worth reading, largely because it is "different". The life of Vincent, the great surgeon, is determined by the check he received when, as a boy, he wanted to be an artist, by the pain he suffered in a later illness, and by the death, after he had operated upon her, of the girl with whom he had fallen in love. The characters are extremely well drawn, both the medicos and the Americans—father and daughter. The form is unusual. Vincent, in the prime of life, worn out with work, sorrow, and the eternal problem of pain, sits down one evening exhausted. His life story passes before him and is described; he dreams and finds himself out of time, able to see the denizens of his Square in the past and in the future, and to read their thoughts; he dies, and we learn how the news of his death is received in various places. It is a striking piece of work, and well done, though we had thought that sentences like this were Mr. A. S. M. Hutchinson's patent: "a leaden charger from which with time successfully the market-place has robbed all gold."

Can it be that ——?

Herr Jacob Wassermann—surely the most indefatigable as he is among the most interesting of writers in Germany to-day—has followed up *The Maurizius Case* by a sequel in which he tells of the further fortunes of Etzel Andergast. *Etzel Andergast* (Allen & Unwin, 10s.), now translated into English, brings the hero into and out of an "eternal triangle". The sequel received such a welcome that when this translation appeared 10,000 copies of the original had already been sold.

Messrs. Pickering and Inglis have once more sent us specimens of their calendars and diaries, and those who desire calendars containing texts and thoughts for the day will find these as attractive as any. They vary in price from 1s. to 1s. 6d. The Golden Grain diaries are in two sizes, standard and vest pocket, and their prices range from 1s. to 7s. 6d.

EDITOR.

Miss Ursula Wells's *Prophets of Judah (Isaiah to Jonah)* (S.P.C.K., 6d.) consists of Bible Class studies of a series of Scripture passages in their historical sequence, from the eighth to the fifth centuries. The work is competently done, and the diagrams keep the historical background clearly in view. Should be useful to teachers of senior classes.

The title of the Rev. S. C. Carpenter's *Politics and Society in the Old Testament* (Williams & Norgate, 3s. 6d.) is rather a misnomer; the book is really a popular survey of the religion of Israel as reflected in its literature. The contents were first given over the wireless. The book is well written and interesting as an easy introduction to the subject, with happy use of modern illustrations.

Mr. Dudley Wright's *The Talmud* (Williams & Norgate, 7s. 6d.) is an explanation of the nature and origin of the Palestinian and Babylonian Talmuds, with brief accounts of the prominent teachers appearing in their pages, and with a lengthy but interesting closing chapter on the treatment which the Talmud has received from its enemies ("The Burnings of the

Talmud"). The book is written by a Gentile scholar, in profound sympathy with Judaism, and has won the approval of Jewish experts. It should be useful as a reliable compilation of facts not easily accessible to the general reader. Its value would have been increased by a more critical handling of the Jewish traditions, e.g., as to the origin of the Oral Law or the "Great Synagogue".

H. WHEELER ROBINSON.

In his *Literary Genius of the New Testament* (Milford, 6s.) Mr. P. C. Sands, the Headmaster of Pocklington School, has given us a sequel to his *Literary Genius of the Old Testament*. He makes no claim to speak as an expert Biblical scholar, and he depends upon a few, but excellent authorities such as the commentaries of Peake and Gore, Rackham (for *Acts*), and Hastings' Dictionary. The value of his work lies in the trained intelligence of a teacher, well equipped with English and Greek classical learning, brought to bear upon the literary methods of the various NT writers. Many a delicate nuance is detected by Mr. Sands which even our professional Biblical scholar sometimes overlooks. And when he speaks of literary genius it is in a broad way that includes fidelity to truth and memory, as well as vividness and conciseness of expression. Somewhat daringly the author has a chapter on "The Literary Genius of Jesus". Here a great deal more might have been done had use been made of Burney's work on the original Aramaic. There is a very wise chapter on translations which those who use in public reading Moffatt or Weymouth would do well to consider. As a whole Mr. Sands's book makes delightful and instructive reading. It should have a wide circulation, especially in the teaching profession. The examiners for the Congregational Union B list might well adopt it as a textbook.

Jesus and His Apostles (Longmans, 10s. 6d.), by Prof. Felix Klein of the Catholic Institute, Paris, is introduced by the Archbishop of Paris in a letter which praises amongst other excellent qualities the author's originality. A careful perusal of the book leaves one speculating about the nature of that background against which this is seen to be so new. Professor Klein has written what is virtually a life of Christ, with special reference to the training of the Twelve. He makes no use of modern New Testament criticism. All four Gospels are treated as of equal worth. Where necessary for the Roman position, tradition is freely used. Some knowledge and some ignorance of Eastern customs are revealed. Yet the book has a value as the work of a devout and long-honoured servant of the Church, and, if it has no originality to us, it shows how large a measure of agreement subsists between the Catholic view of our Lord and that of the Evangelicalism in which most of us, who are Victorians, were brought up.

In quite a different class must be placed Prebendary Mackay's *Studies in the Ministry of our Lord* (Centenary Press, 7s. 6d.). Here one could do with less originality. The author writes graphically and with a constant eye upon possible modern parallels to ancient scenes and incidents. This sometimes leads him into questionable positions, as when in defence of the Fourth Gospel he avers that

it must always have been known that notes of the great arguments and discussions in Jerusalem were in existence and would be given to the world in due time.

But Mr. Mackay's worst fault is his occasional slang. His publishers, the Centenary Press, have come before the public in order to celebrate the Centenary of the Oxford Movement. One wonders what Keble and his

associates would think of the description of the discourse in *John 6* as "potted extract of the original" (p. 242), or of Thomas as "making an ass of himself" by asking, "Beg pardon, Lord, you have not told us the name of the place you are going to, so how can we know your route?" (p. 151). This author is aware of modern criticism, but none the less his judgment upon every controversial matter is almost always conservative. He holds the orthodox faith about Jesus, but in his efforts to give verisimilitude to our Lord's personality we constantly feel some incongruity. Nevertheless there are excellent suggestions here and there. The *Studies* take us from the Childhood of Jesus to the Transfiguration.

Judas, by Sybil Morley (Blackwell, 4s. 6d.) is a poem in 1,932 lines, somewhat defective in grammar and in prosody, and written in a style that reminds one of Cowper's rhymed letter to the Rev. John Newton. It is a work of fiction based upon some slight acquaintance with the Gospels. Although without historical warrant, its interpretation of the tragedy of Judas—a love-affair that incited him to sell his Master in order to buy a prostitute's affection—is quite as good as most other attempts to explain the traitor.

A. D. MARTIN.

Sermons are seldom the same when read in cold print as when heard under the influence of the preacher's presence, but in Dr. J. D. Jones's *Richmond Hill Sermons* (Hodder & Stoughton, 6s.) the personality of the preacher is really there, and in reading them you feel not a little of what has made Dr. Jones's ministry so outstanding and so helpful. These are not ambitious sermons, in the sense of aiming at something strikingly modern; they are predominantly pastoral preaching over a considerable field, and of a very high order; not indifferent to the movements of thought and the stir of public life, but not carried away by any of these things from the centre of what is revealed in Christ, particularly the Cross and the resurrection; and they touch common life at the points where men so frequently need guidance and encouragement. Perhaps the two most useful sermons are "The New Testament and To-day", and "The Challenge of the Cross": the only doubt one would venture, and it is not a criticism but rather a question, is whether the occasional treatment of recent science, e.g., in the sermon on "God's Arithmetic", quite gauges the difficulty of some of these problems. But there is a genuinely constructive purpose in all the sermons; they are not left, as is some present-day preaching, hanging in the air.

Dr. C. E. Purinton's *The Re-interpretation of Jesus in the New Testament* (Scribners, 7s. 6d.) is a carefully written survey of the N.T. in the light of recent scholarship, with special reference to the interpretation of Jesus which the various N.T. writers formulate. Some of the chapters are necessarily a little sketchy, and are incomplete as a critical discussion of the points raised; but as an outline the book will be very valuable to those who are looking for a clear and concise introduction to the subject, and for guidance in their further reading.

Dr. A. H. Silver's *Religion in a Changing World* (Grayson, 5s.) is marked by great earnestness and an undoubted insight into the perplexities of religion at the present time. The papers it contains are from an American outlook, and are written with a characteristic vigour and freshness. They deal with very varied subjects—Science, Sociology, Comparative Religion, Peace, to mention a few—and the author has decided views, perhaps not startling, but still of an awakening kind. The style is a little too breathless, and one would like now and then to ask a question

or two. But the book is good. "We venture the assertion", says Dr. Silver, "that there is no more conservative, stand-pat young man in the world than the athletic *homo sapiens* of an American, or perhaps even of British, university". I wonder if this is true.

A. T. S. JAMES.

In *Rule and End in Morals* (Milford, 3s. 6d.) Professor J. H. Muirhead discusses some recent developments in Moral Philosophy as illustrated by the writings of a number of Oxford teachers of the subject. He deals with the recent work of Pritchard, Ross, Carritt, and Joseph, whose work represents in some respects a reaction against the older idealistic position and in some respects a return to it. Professor Muirhead criticizes the mixture of idealism and utilitarianism which the work of these writers seems to involve, and argues that all attempts to define Right merely in terms of Good are doomed to failure. While making all allowance for the brilliant and suggestive contribution to the subject which these Oxford philosophers have made, he believes that we must go further than they do before we can find a firm foundation for ethics; and he concludes that:

To attempt to cut off one's judgments of the Right and obligatory from their background in the objective Goods or values of human life is as impossible as to cut off our judgments of truth from their background of the objective religion of the world to which they refer.

His book is a small one but very "meaty". It will repay careful study and is a real contribution to the solving of a vexed problem.

Dr. William McDougall is well known as the sanest of modern psychologists. In his most recent book, *The Energies of Men* (Methuen, 8s. 6d.), which he calls "A Study of the Fundamentals of Dynamical Psychology", he sums up the argument of his previous books on Individual, Social, and Abnormal Psychology, and seeks to throw more light on the instinct-intelligence problem and on the psychological foundations of education. He strongly antagonizes behaviourism, on the one hand, and the more extreme findings of certain psycho-analysts, on the other. He believes in the fundamental unity of all life and he studies the instincts and behaviour of animals in order to throw more light on the nature and actions of man. His purpose all the time is practical: he asks

What do we profit from increased knowledge and control of the physical world, if we do not understand our own nature, its modes of activity and its possibilities, if we know not how to control our own actions, how to promote the intellectual life, how to mould the characters of our children, how to ennoble and beautify the race?

With these ends in view he analyses human instincts, feelings, dispositions, sentiments, taste, and actions, with innumerable illustrations drawn from the animal as well as from the human field, and concludes with some wise words regarding Mental Hygiene, the Process of Learning, and Personality. It may be said without hesitation that *The Energies of Men* is the best and soundest text-book available for students of this great subject.

The Faiths and Heresies of a Poet and Scientist (Williams & Norgate, 7s. 6d.) is the latest and posthumous work of Dr. Ronald Campbell Macfie. Dr. Macfie is rightly described as a poet and scientist. In the present volume he deals with Mind and Purposiveness in the Organic and Inorganic Worlds, with Chance, with Immortality and Religion, and concludes with a chapter entitled "My Creed". Dr. Macfie's style is vivid and ever violent; he is very critical of orthodox views both in science and religion, but his purpose throughout is positive and constructive. In the end he says:

Thus the Theism I have reached is, I admit, a Pantheism, but it is a particular personal form of Theism, it is a higher Pantheism, for it is not God seen in all things outside, but a growing revelation of God in me. A revelation which I believe to be the beginning of conscious life.

In spite of some extravagances the book is thoroughly interesting and readable. It reveals a keen and clear-thinking mind and a rich poetic imagination.

In *Studies in Sociology* (Methuen, 6s.) Dr. Morris Ginsberg has produced an admirable handbook in his subject. Most of the chapters have appeared already as essays, but they hang together well and have a real unity. The book forms a useful companion to his previous work, *The Psychology of Society*, and both in its survey of the history of the subject and in its positive contribution has a real value of its own.

Man is a religious animal, and Mr. J. C. McKerrow's contention in *An Introduction to Pneumatology* (Longmans, 6s.) is that his religion is something *sui generis* that offers a definite field for scientific study. As physiology deals with man's body, and psychology deals with the relation of the conscious self to the world around it, so pneumatology deals with the relation of man to God and the spiritual world. The book in which this thesis is worked out consists of six long chapters, the first three of which are really introductory. They discuss "Man as a Religious Animal", "The Emergence of Man" — and by emergence Mr. McKerrow means rather more nor less than conversion — and "The Pathology of Religion". Having thus cleared the way, we come to the main theme of the book—divided again under three heads, namely, "Revelation", "Contrition", and "Intention"—which Mr. McKerrow states in the following terms:

Psychologists find it convenient to analyse conscious experience into the three inseparable and mutually involved elements of cognition, affection and conation, and it is equally convenient to analyse religious experience into the three inseparable and mutually involved elements of revelation, contrition and intention.

There is a good deal that is original as well as something that is rather diverse in Mr. McKerrow's discussion of these subjects. But the book as a whole is a well-reasoned defence of the validity of religious experience against all forms of materialism or subjectivism. Its general conclusion is that

spiritual experience is as good as scientific conviction and conscious experience, and the spiritual life as good a fact as animal life. To live by faith in God is the biological characteristic of man, as to live by faith in the sensible world is the biological characteristic of animals.

In this contention Mr. McKerrow makes out a very good case, and, in spite of some blemishes of style and a rather strained terminology, it will repay careful study.

The Rev. S. G. Dimond has already written quite a good and useful book on *The Psychology of the Methodist Revival*, and *The Psychology of Methodism* (Epworth Press, 3s. 6d.) is little more than a brief and popular presentation of the same theme. Its justification is, no doubt, the renewed interest in Methodism which the successful accomplishment of Methodist work has created, and it may be recommended as a sound defence and exposition of the Methodist Movement as a whole.

Mr. R. de Barry's *The Pageant of Personality* (Rider, 3s. 6d.) might well be regarded as a sermon on the text "we are such stuff as dreams are

made on''. It is a rather vague and wandering analysis of the dream of the author with the view of illustrating the nature and permanence of personality. Among the many possible arguments for the immortality of the soul that derived from the nature of man's personality is one of the most interesting and valid; but we doubt if it derives any additional strength from the kind of material which Mr. de Barry has collected in this book. To those who are interested in such researches it will no doubt appeal, but the average reader will probably find it too vague to bring anything like conviction.

W. B. SELBIE.

Dr. Cyril H. Valentine's *Moral Freedom and the Christian Faith* (S.P.C.K., 5s.) is a further contribution to his philosophy of personality. His thesis is that Humanism fails because there is no secure foundation for morality apart from religion. In Christianity the goal of moral endeavour is set forth in terms of personality in Christ. Hence morality is bound up with Christian doctrine, since both, as springing out of the experience of personal communion with God, are utterances of reality. Both moral objectivity and moral freedom can be realized only in the nature and purpose of God as apprehended in Christ. Hence Providence and Grace, Sacraments and Prayer, are to be understood not as mechanical or external processes, but as involving personal transactions between the divine and the human. There is much in the book that is fresh and stimulating. We note a misprint on p. 102.

E. J. PRICE.

It is true that in the 17th century "Nature is still partly under the dominion of theology and scholasticism". That is the difference between such writers as the Vaughans and Traherne on the one hand and Wordsworth and Shelley on the other, between Vaughan's *Anthroposophy*, *Theomagia* and Wordsworth's *Intimations of Immortality*, for example. Yet the second term in the subject-title of Miss Elizabeth Holmes's *Hermetic Vaughan and the Hermetic Philosophy* (Blackwell, 4s. 6d.) is at once more all-embracing and too vague. It is clear that, as a student of literature, our author is at home amongst the dear Metaphysicals—subtle swans like Donne, gentle Herbert, austere devout Crashaw. It is equally evident that she has only had time as yet to dip here and there into the long, tangled and involved stream of writings in Greek, Latin, medieval Hebrew, and modern vernaculars, in which what is here called the "Hermetic Philosophy", and treated, it would seem, as a single homogeneous tradition, pours its slow length along from *Poimandres* through Erigena and Meister Eckart to Blake and the Romantics. Can all these confused and often clouded waters really be thought of as one river? No doubt there is plenty of this exotic yet curiously attractive pseudo-philosophy of *Schwärmerei*, Qabbala speculations and all, behind the two Vaughans as in many of the more orthodox Metaphysicals, and of course notorious both in the Cambridge Platonists and the early Quakers. (Has Miss Holmes read Edwards's *Gangræna*?). And the Metaphysicals can't be understood without some knowledge of it all. But don't let us sacrifice our joy in the gaiety of Marvell and Lovelace for the sake of a too exact analysis of the mixed compost from which such blossoms grew. "Follow Bombast Paracelsus, read what Flood the Seeker tells us", is a weary pilgrimage for the trudging historian, albeit he (or she) may pick up many crumbs of illumination on the way.

The Earlier Religion of Greece in the Light of Cretan Discoveries (Macmillan, 2s. 6d.), Sir Arthur Evans's Frazer Lecture for 1931, contains much valuable evidence regarding the Minoan-Mycenean cult of the

mother-goddess. Thus the upright stone and adjacent live tree occur regularly as in the *O.T.* (*baitulos* = Sem. *bethel*). We have the worship of the earth-mother and male child indicated on ring-seals. Golden chrysalids and butterflies as symbols of the souls of the departed are found together with a pair of gold scales in which to weigh the latter. Excavations also prove the existence of grotto-temples in basilica form with the counterpart of a chancel and chancel-gates, dais and choir-stalls. All these elements certainly existed as early as 1400 B.C., but almost undoubtedly far earlier, in combination with the symbol of the double axe. The quotation in *Titus* 1¹² is shown to be really a mistaken protest by Epimenides directed against what he misconceived as the worship of a dead Zeus. "He does not seem to have understood that the original idea was rather of a temporary burial of a young God, and that what later was looked on as his actual gravestone had been in truth his bætylic pillar", i.e., the embodiment of his resurrected and living personality. A good deal of the evidence reminds us of that so patiently accumulated by Dr. Ditlef Nielsen in his fascinating if somewhat speculative book *Der dreieinige Gott*, where it is attempted to draw conclusions. Sir Arthur is wiser.

J. P. NAISH.

Prof. N. O. Lossky's *Freedom of Will* (Williams & Norgate, 6s.) is an exceedingly interesting contribution to an age-long controversy, and it makes one suspect that most of us miss far more than we guess by an inability to read Russian. It is the work of a profound Christian thinker whose defence of freedom is based on the metaphysical system of concrete ideal-realism which he has worked out elsewhere. The translation, by Natalie Duddington, is obviously excellent. It is a pity, therefore, that the proof-reading here and there has been very careless.

E. R. MICKLEM.

A collection of such speeches as those in *Indian Problems* (Allen & Unwin, 12s. 6d.) makes it easy to understand why Lord Irwin had so strong a hold upon India, and why men of goodwill thank God for his influence. The phrasing is fine, though simple, and draws its dignity from the frankness with which the speaker takes his audience into his confidence about immense and pressing political problems. It includes speeches made to audiences of several types, and the most interesting are those to the Legislative Assembly and to the European Association—both bodies it was important to persuade. There is also the Massey Lecture at Toronto, which gives a bird's eye view of the problems before an Indian Viceroy. A fine courtesy is married to firmness, and the assurances which Lord Irwin gave to his hearers were plainly effective because of their complete trust in his sincerity—a trust on which he could take his stand. If India and England respond to his appeal not to lose faith in one another, much of the achievement will be due to Lord Irwin. We find here the British service of the Commonwealth at its best, because given by one who has always fought first the Kingdom of God.

Mr. Prem Chand Lal's *Reconstruction and Education in Rural India* (Allen & Unwin, 10s.) is a large and interesting book written round a comparatively small experiment in the little farm training centre alongside Tagore's framework for a university at Bolpur, Bengal. It champions the village against the town and makes many suggestions for re-establishing the dignity and the economic stability of village life. In the Introduction Rabindranath Tagore states the right of the village against the city in a few pages that might well call us to repent of our neglect of the land in this country and our indolent surrender to the interest of getting rich

quick. It would be good to see this reprinted for English use. Mr. is always fair to the British educational service and Government, and criticizes Indian lethargy and conservatism in a way which is impressive because it is quiet. A few more experiments such as he describes would be most valuable for India, yet this one was made in large part with foreign money. Why do not Indians oftener establish such institutions for themselves, instead of folding their hands and criticizing the British Government because it has not done more? The Government, truly, ought to have done much more, but Indian patriots have been singularly reluctant to attempt advance by voluntary efforts.

FRANK LENWOOD.

Dr. T. Grahame Bailey's *A History of Urdu Literature* (Oxford, 3s.) yet another volume in the "Heritage of India" series founded by Dr. J. Farquhar. An opening chapter deals with the origin and development of the Urdu language. There follows a concise account of Urdu writers from early to modern times. Some 250 writers are mentioned. It is interesting to notice that all but nine are Muslims. The book contains a detailed bibliography of Urdu books and of English and French books dealing with Urdu literature, and, like other volumes in this series, will obviously be of the greatest use to those who work in the area of the language with which it deals.

S. CAVE.

Ozora Stearns Davis, His Life and Poems, by Grace Tinker Davis (The Pilgrim Press, \$1.50) is a delightful sketch of the ministry of one of the best-known American Congregationalists of his generation. Born on a Vermont farm at the close of the Civil War, forging ahead in spite of poverty through New England schools and the University of Leipzig, serving as pastor first in a rural, then in a suburban, and finally in a metropolitan church, Davis was well prepared for the major work of his life, the presidency of the Chicago Theological Seminary, the buildings of which stand to-day as a noble monument to his memory. By interpolating poems in her text and by such touches as only a wife could give, Mrs. Davis has written an intimate and inspiring memoir of a great and good man.

DOUGLAS HORTON.

NEW EDITIONS AND REPRINTS.

One of the greatest difficulties of an Editor is how to deal with new editions. The mere fact that a book has run to a second edition may be good evidence that it has met some definite need, but the space available for reviews is so limited that the temptation is to give it all to books that appear for the first time. There are some new editions, however, with which it would not be right to overlook. From Messrs. Hodder we have a fully revised and re-set edition of Dr. J. E. McFadyen's *Introduction to the Old Testament* (7s. 6d.), first published in 1905, a book that many students have found to be an extremely handy summary. Dr. W. P. Paterson's *The Rule of Faith*, the Baird Lectures of 1912, now appears in a 4th and enlarged edition (Hodder, 8s. 6d.), which contains a new chapter bringing the story down to the present day. Prof. F. C. Burkitt's *Jesus Christ, A Historical Outline* (Blackie, 3s. 6d.) is a reprint of the chapter, "The Life of Jesus", in *A History of Christianity in the Light of Modern Knowledge*. In Messrs. Cape's "Life and Letters" series (4s. 6d.) we have Mr. Middleton Murry's *Son of Woman*, Mr. Maurice Hindus's *Humanism Uprooted*, and Mr. G. R. Stirling Taylor's *Seven 19th Century Statesmen*. From the Bodley Head (5s. each) come Mr. Stephen Gwynn's *Captain Scott*, and M. André Maurois's *Ariel: A Shelley Romance*. Trevelyan

Life and Letters of Macaulay makes two volumes in the "World's Classics" (Oxford Press, 2s. each).

After going through 30 impressions in three and a half years, Dr. Axel Munthe's *The Story of San Michele* now appears in a cheap edition (Hurray, 7s. 6d.). Its author says it is neither an autobiography nor the memoirs of a doctor, and he is right in so far as it is quite impossible to classify it. It is beautiful and horrible, romantic and realistic, in turn; the macabre vies with the sentimental, psychology with surgery, history with imagination. Written on the advice of Henry James when the author could not sleep, "amazing" is not too strong a word to apply to a volume absorbing interest with a special appeal to doctors and to lovers of romances.

ALSO RECEIVED.

Through Much Tribulation. 133rd Annual Report of the Religious Tract Society. Keswick Convention Report, 1932. Pickering, 2s. 6d.
L. MOODY. *Wondrous Love*. W. P. MACKAY. *Abundant Grace*. Pickering. 1s. each.
H. T. YOUNG. *Young's Dictionary of Bible Words and Synonyms*. Pickering. 3s.
J. MAIN. *The Voice of Rejoicing*. Pickering. 1s. 6d. "A Choice Collection of new Sacred Songs for Soloists, Choirs and Others".
H. H. CREACH. *The Light Shinet in Darkness*. Allen & Unwin. 1s. A Nativity Play in the Religious Drama Series.
J. H. IVENS. *John Wesley—A Play*. Epworth Press. 9d.
J. COOMBE HARRIS. *Norah, a Girl of Grit*. 2s. 6d. KATE MELLERSH. *Miss Rosemary Mistary*. 2s.
MARGARET C. USHER. *Elsie's Sacrifice*. 9d. E. EVERETT GREEN. *His Mother's Book*. 1s. 6d. MARGARET COMRIE. *Norman's Good Name*. 2s. Pickering.

PAMPHLETS.

Two pamphlets (Hogarth Press) well worth reading, especially by those they specially concern, are Ponsonby's discussion *Disarmament* (1s. 6d.) and the Rev. J. C. Hardwick's *A Letter to an Archbishop*, to which we confess we should like to see the Archbishop of York's reply.
Four more of the "Religion: Its Modern Needs and Problems" series (Lindsey Press, 1s. each) now out. They are: E. A. SMITH. *Religion and Its Social Expression*. L. REDFERN. *Essential Christianity and the Present Religious Situation*. S. SPENCER. *The Meaning and Value of Religion*. W. H. CARE. *Prayer: Its Method and Justification*.
Dr. Rendel Harris has published four more "Evergreen Essays" (Heffer). No. 9 deals with *Justin Martyr and Menander* (2s.), Nos. 7 *Denderah* (3s.), 8 (*Scarabs* 2s.), and 10 (*Stonehenge*, 3s.), with the familiar subject of Egypt in Britain. The conclusion of the matter seems to be that the Egyptians built Stonehenge for the joint worship of Ra and Osiris, for the cult of the sun and of the dead, and that probably the magician Merlin was the architect.
H. R. WALKER. *Magnify your Office*. St. Andrews University Press. 6d. An Address from the Chair of the Baptist Union of Scotland.
G. C. BRITTON and IDRIS EVANS. *The Witness of History to the power of Christ*. 4d. G. C. BRITTON and F. LENWOOD. *The Gospel for the Individual*. 2d. Addresses delivered at the Congregational Union Assembly. Independent Press.
H. HAY. *Practising New Testament Methods in South America; The "Nevius" Method in Korea*. World Dominion Press. 3d. each. Reprinted from *World Dominion*.

PERIODICAL PUBLICATIONS.

London Quarterly and Holborn Review (October), opens with the Rev. John Ford's "Methodism Moves Forward". Among other articles are Miss Williams's "Democracy in Periclean Athens", the Rev. S. G. Dimond's "Sophocles", Dr. W. Lewis's "Origen", and Mr. A. B. Bateman's "J. M. W. Turner". Two other contributions are Mrs. Rhys Davids's "Popular Errors about Buddhism" and Dr. E. L. Allen's "Bolshevism as a Philosophy".

The Hibbert Journal (October). Prof. J. H. Muirhead opens with an account of A. Bergson's new book *Les deux Sources de la Morale et de la Religion*. Fraser-Harris tells of the new era in Psychic Research, and the Rev. Ward Shillito of "Wasted Controversies". There is an article in French by J. Couchoud answering the question "What Books had St. Mark Read?". F. S. Marvin asks "Is Communism Inevitable?", and Miss M. D. Petre discusses "Bolshevist Ideals and the *Brave New World*"; Mr. W. Forbes Gray writes on "The Religion of Sir Walter Scott"; Dr. H. Watkins-Jones on "Two World Movements (Wesley and Newman)", and Mr. M. H. Carré on "Psychology and Cure-All".

Baptist Quarterly (October). Dr. A. W. Harrison recounts "The Story of the Methodist Union" and the Rev. J. R. Lewis that of "Toc H". An important contribution is Dr. Underwood's "The Place of Conversion in Christian Experience". Mr. Francis Beckwith concludes his account of "The Baptist Church at Leeds".

Modern Churchman (August to November). The Conference Report on "The Reformation Old and New" occupies one volume representing August to October. The Report is extremely valuable, and the papers will repay careful study. What is noted that the writers include Dean Inge, Dr. Coulton, Professor Burnham, Dean W. R. Matthews, Professor Ernest Barker, the Bishop of Birmingham, Dr. R. S. Franks, Dr. C. C. J. Webb, and Canon Streeter, it will be realized that the volume will in itself make a considerable contribution to our knowledge of the Reformation. In the November number the chief articles are a sermon by the Bishop of Birmingham, a sketch of Cardinal Morone, and Col. Mozley's outspoken "The Layman's View of Reunion", with its conclusion:

There is . . . the acid test, in considering this question of inter-communion, namely, "What would our Lord desire?" And is there any one who can sincerely answer, "He would have desired inter-communion with the Old Catholics and the Orthodox Church and refused it to the Modernists and conformists"? Such an answer would travesty the Christ of the Gospel.

The Church Quarterly Review (October). The chief articles are Dr. G. Aulick's "Nathan Söderblom as a Theologian", Canon Box's "Samuel Davidson's Work in O.T. Scholarship", Mr. H. P. V. Nunn's attack on those who deny Johannine authorship of the Fourth Gospel, and the Rev. E. J. Martineau's "Richard Porson". There is an informing account of the National Church Conference of the Netherlands by Mr. W. H. van de Pol.

Expository Times (October—December). Among the articles in these numbers are Dr. Garvie's "Christological Notes", Dr. Sparrow Simpson's "L'Œuvre de Mémoires", the Rev. J. G. Morton's "The Cambridge Group Movement—1880-1890", and Dr. Valentine's re-interpretation of Abelard.

The Friends' Quarterly Examiner (Tenth Month). "From the House of the Winds" is about John William Wilson. Agnes Fry tells of a visit to the Lick Observatory, and Anna Cox Brinton describes the function of Quaker literature. Other articles are on Rievaulx and Fountains Abbeys, William Penn, "The Ministry of Eldership in a Creative Fellowship", and "The Call of Christ".

The Common Room (November). This organ of the Educational Settlements Association contains papers read at the July Conference on "Our Movement in a World of Change" by the Master of Balliol, Mr. C. E. M. Joad, Miss F. Stone, and Mr. F. S. Milligan.

The British Journal of Inebriety (October). This number is occupied by reviews and a full and well documented paper, "The Causation, Treatment and Control of the Alcohol Habit" by Dr. Alexander Baldie.

The International Review of Missions (October). Congregationalists are prominent in this number, the Rev. E. R. Hughes writing on "Problems of Modern Christianity arising out of the Shanghai War", the Rev. G. E. Phillips on "Christian Expectancy and the Missionary Crisis", and the Rev. Neville Jones on "Training Native Women in Community Service in Southern Rhodesia". Other articles are the Bishop of Dornakal's "The Caste Movement in Southern India", Dr. K. S. Latourette's "Research and Christian Missions", Dr. R. A. Allier's "The Social Outreach of Protestant Missions", the Rev. Wm. Paton's account of the Conference at Herrnhut, Mr. A. Victor Murray's outline of the Missionary Educational Policy for Southern Nigeria, and Prof. Arthur Jeffreys' sketches of three Cairo modernists, 'Ali 'Abd ar-Raziq, the blind Taha Hussayn ("the most brilliant Arabic scholar of modern Egypt"), and Muhammad Abu Zayd.

World Dominion (October). An unsigned article discusses "The Story of the Mission". The Rev. W. H. M. Walton writes on "Truth Penetration in Russia and Japan". Congregationalists, with their important missionary work in India, cannot read the Rev. Alexander McLeish's "Unevangelized India—Serious Facts

without perturbation, while all readers will be stirred by Commander Bullard's "Breaking an Iron-Hearted Tyranny"—an account of the work of the Salvation Army in confronting licensed prostitution in Japan.

The Evangelical Quarterly (October). The titles of the articles in this number suggest the predominance of Calvinism in the outlook of the Editors of this review: "The Distinctive Doctrines of Calvinism", "Modern Thought and the Evangelical Standpoint", "Three Principles of Reformed Theology", "Calvinism and Worship", "The Reformed Faith in France", and "The Significance of Calvinism". Two of the authors are Dutch, two American, one French, and one Scotch.

The Yale Review (Autumn). This number is rather more domestic than usual, with articles dealing with the political situation in America. There is a story by Miss Zona Gale, some pages from Arnold Bennett's journal in 1925, and an article "Browning and Lady Ashburton". Sir Arthur Salter has been awarded the review's prize of \$2,000 for his article on "The World Financial Crisis".

The Harvard Theological Review (July, October). The number, which arrived on 28th Nov., is entirely occupied by Professor R. P. Blake. He first gives a catalogue of the Georgian Manuscripts of the Cambridge University Library, and then describes "Khanmeti Palimpsest Fragments of the Old Georgian Version of Jeremiah". The October number is occupied by the Rev. J. M. Creed's "The Syriac Version of Josephus's History of the Jewish War" and Mr. A. D. Nock's "Cremation and Burial in the Roman Empire".

The Review and Expositor (October). The Editor, Dr. Carver, has a long article on "Jesus Christ the Answer to Modern Need". Dr. L. E. Barton writes "The Cosmic Christ", the Rev. R. E. Knudsen on "The Kingdom of God—Present or Future", and the Rev. H. J. Flowers, very interestingly, on "The Book of Psalms".

The Anglican Theological Review (October). The outstanding article is the Rev. F. C. Grant's "Outline of a Study Course on the Beginnings of Religion". This is extremely full and helpful. The Rev. D. A. McGregor's "The Educational Work of the Church" is well worth reading.

CORRESPONDENCE.

RE-UNION.

SIR,—Twelve years ago the Anglican Bishops made a gracious and friendly Christian appeal to the Free Churches in England to return to the Episcopal fold. They freely admitted that we are parts of the Church, that God has blessed our ministry, and that the fruits of the Spirit are seen in our midst. They also acknowledged the validity of the ordination of our ministers and did not ask that these should submit to re-ordination at the hands of a Bishop of the Anglican Order. The immediate effect of this appeal was electrical. Throughout the country hopes ran high that the breach of Christianity, as seen in the divisions of the Church, was soon to be swept away.

No one can deny that one result of the Lambeth appeal of 1920 has been the growth of a very real spirit of brotherhood between the clergy and ministers of our land. The Lambeth Conference of 1930, however, was almost silent on the question of re-union with the Free Churches. Was the silence a significant one? Was the question merely crowded out, or have the Bishops discovered that they cannot guarantee to preserve to us those liberties and privileges to secure which our fathers suffered so much? In the English Church of the Reformation settlement there was no room for freedom in worship, the priesthood of believers, and the prophetic ministry. The Free Churches have asked frankly—perhaps bluntly—whether the scheme of Re-union as the Bishops conceive it, there will be perfect and unmolested freedom for the Church to be guided by her Lord, or will

the clergy still claim that God directs His Church only through them? the Bishops concede the priesthood of all believers, or will they reassess the sacerdotal claim of the Medieval Church? Will the Bishops insist that preaching and teaching must be confined to those whom they authorize and appoint? They ask us to speak candidly and we are doing so.

It is always a little dangerous to place undue stress on the attitudes of isolated individuals. On the one hand, there are men like the Bishop who while claiming that Episcopacy offers the best organ for the unity of the Church, says very plainly,

Neither Episcopacy nor Papacy are tolerable, I am persuaded, if it is claimed for them that they are exclusive channels of grace. The actual facts of the Christian world are too much for the claim. To maintain it would necessitate a denial of spiritual experience, a disavowal of forbears in the faith, which Free Churchmen cannot make *vis-à-vis* the Anglican Church any more than Anglicans can make them *vis-à-vis* the Roman Church.

On the other hand, there are men like Rev. C. H. Hughes, who wrote the following letter to a girl of fourteen years of age. She had been away from home for some weeks recovering from an illness. On her return she started attendance at a Sunday School in a Mission Hall near her home. Here is the Vicar's letter, dated 7th Sept., 1932 :

My Dear Little X.,

A "little bird" astonished me tremendously and shocked me on Sunday when it told that X.X. had "gone to the Maldon Hall" and told me even stranger things than that. I do not as a rule pay much attention to this kind of tales, but I felt that this was perhaps true. Is it true? I find it dreadfully difficult to believe it. You see, you are a member of Christ's Holy Catholic Church. You were baptized in the Church. You were confirmed and you have been a regular communicant at God's altar until you went away. You should know quite well that our Saviour founded one great Church, and it is the saddest thing that places like Maldon Hall exist. I have no doubt that some people there are charming and they mean very well but it is quite certain that our Saviour did not found their Society, nor did He give them any right to teach His children.

We believe there is only one Holy Catholic Church and that Christ gave it the duty of teaching us. I am sure you know this. It seems to me that something must have happened to you while you have been away. I cannot bear to think of you going away anywhere but to Church. I am writing to you because I am quite distressed to hear of one of my children gone astray. Christ's Church is Christ's own flock, and He cannot let one of His lambs go astray. In the Church we are with Christ because the Holy Catholic Church is His Body of which we are members. If we sever ourselves from the Church we sever ourselves from the society He made for us from the truth He taught and from the Sacraments which the Church alone has.

You are very young for me to say all this to, but you have been instructed. I am sure your Dear Mother will agree with all I have said. Come back as a good little child of God to the Church to which you belong and bring your friends with you. We should all try to do this, to bring as many as we can into fellowship with Christ in His Church. I hope and pray to see you in God's House and at God's altar as you used to do.

Arrogant claims such as these demand either a direct, unequivocal repudiation by the Bishops, or a stern challenge by the Free Churches. To ignore them would be unworthy of our fathers, untrue to the Church, and unfaithful to Christ. In certain moods one might so easily be willing to agree to an emotional unity. Such a unity would only demand a new conflict and a new separation in the future.

Yours faithfully,

Hampstead.

G. SMISSEN.